

THE  
**Baptist Magazine.**

APRIL, 1819.

**MEMOIR OF THE REV. SAMUEL WILSON;**

*Formerly Pastor of the Church in Goodman's Fields, London.*

THE minister whose memoir is now presented to the attention of our readers, was an eminently useful pastor of one of our most respectable churches in the metropolis. Under his ministry in Goodman's Fields, (commencing about the year 1724, and continuing till 1750,) and that of his successors in office, Mr. Burford, and the late excellent Mr. Abraham Booth, the church increased in numbers, property, and usefulness. Many of its members have liberally and bountifully contributed towards the Baptist fund, and other institutions. Of these the most distinguished was the late Mr. Taylor, of Newgate-street, who was baptized by Mr. Samuel Wilson, and who founded, by his munificent donations, the Baptist Academical Institution at Stepney.

In the funeral sermon, preached by Dr. Gill, October 14, 1750, is contained the following account of Mr. Wilson. The doctor prefaced it by observing—"I want the eloquence of the deceased to paint him out in his proper colours, and to describe him as the accomplished man, real Christian, and excellent minister."

"The Rev. Mr. Samuel Wilson was descended from godly ministers of the denomination of Pro-

testant Dissenters, both by father's and mother's side. He was the son of the Rev. Mr. Ebenezer Wilson, a worthy minister of Christ in this city; whose father also was an eminent preacher of the gospel at Hitchin in Hertfordshire; and as he had a religious, so a liberal education. His grammar and classical learning he received under Dr. Hay, an eminent clergyman, and Professor Ward of Gresham College: his academical studies he went through under the direction of Dr. Ridgley and Mr. Eames, under whom he made great advances in polite and useful literature; with which being furnished, he shone out and made that figure in the church and world he afterwards did.

"His natural parts were very quick and strong; he had great vivacity of spirit, a lively fancy and imagination, a retentive memory, a penetrating mind, and a solid judgment; which, with the above advantages of human literature, and above all, the grace of God bestowed upon him, and spiritual light and knowledge given him in the mysteries of the gospel, made him the great man he was.

"He was favoured with many preservations and providential deliverances in his infancy and

younger years, when life was in danger, which he has remarked with his own hand, as expressive of the tender care of Providence over him; and no doubt the Lord saved him in order to call him by his grace, reveal his Son in him, and make him an able minister of the New Testament.

"He received his first serious impressions under the ministry of the late Rev. Mr. Daniel Wilcox, an eminent minister of the Presbyterian denomination in this city, as he himself relates in a discourse he published on occasion of the death of that minister, upon the same words which I have been treating of:"\* and that he was truly a partaker of the grace of God, was not only the judgment of the church to whom he first gave up himself, but will easily be admitted by all good men that have known him, heard him, or read him. And it was your happiness as a church, that you had such a minister, who himself had tasted that the Lord

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\* This sermon, entitled "The Blessing of a Gospel Ministry," was preached at Monkwell-street, May 20, 1733, on occasion of the death of Mr. Daniel Wilcox, the author of a work entitled "The Noble Stand," &c. in relation to the Salters' Hall controversy. Mr. Wilson says, in the passage referred to by Dr. Gill, "I cannot but express a proper value, and retain a just esteem for this congregation, since it was in this place, among you, under the ministry of your late most useful and affectionate pastor, that I received (if my heart deceived me not) the first serious impressions. And as for several years, with the greatest pleasure, and, I trust, some advantage, I made one of the throng who crowded after him, who was well skilled to speak a word in season to souls who were weary; so you will, I persuade myself, easily excuse me, if, as a debt of gratitude to his memory, I drop a tear or two of affection on his hearse, and cry out with the prophet on a like occasion, 'My father! My father! The chariot of Israel, and the horsemen thereof.'"

was gracious: *an unregenerate ministry has been the bane of the established church, and is like to be the ruin of the Protestant dissenting interest.*

"Though the father and grandfather of our deceased brother were both of the Baptist denomination, yet it was not this that determined him to become of the same persuasion himself; besides, his father dying when he was young, he was under another influence; and when he entered upon the inquiry about Baptism, no one, he himself says, could enter into it with a more earnest desire to find truth on the side of the common practice, all his conversation and prospects leaning strongly that way; but, upon taking the method which he did to search the scriptures, collect the whole evidence from them, and consider every part separately, he found himself obliged to conclude the balance was greatly on the side of Adult Baptism by immersion, and therefore determined to comply with his duty, and on the closest reflection never saw reason to repent of it. This inquiry, which he calls a *scripture manual*, was published a little before his death, and is worthy the perusal of every serious enquirer into truth; and by it, and other printed performances of his, though dead, he yet speaks.†

"After he was fully satisfied in his mind about the point of Baptism, he joined himself with the church at Maze Pond, Southwark, then under the pastoral care of the Rev. Mr. Edward Wallin;

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† This admirable tract, which has been repeatedly printed, and most widely circulated, may be had of Button and Son, price 1½d.

It has been lately translated into the French language.



and when he had finished his studies, was called forth by that church to the work of the ministry, into which he came not only with the entire approbation of that church, but with great acceptance to the public. He was soon called to be an assistant to the Rev. Mr. John Noble,\* in whose meeting-place a Lord's-day evening lecture was opened for him, where he preached to a crowded audience. He came forth even at first with clear evangelical light, with great warmth, zeal, and fervency of spirit, and, like another Apollos, with a torrent of eloquence, being mighty in the scriptures—all which things recommended him to all sorts of people, and made him exceedingly popular.

"After some time, you, this church of Christ, being destitute of a pastor, called him to take the pastoral care of you, which he accepted of, and was solemnly invested with the office of a pastor, elder, or overseer, many ministers assisting in that service, who all rest from their labours, excepting myself: this, I think, was about five or six and twenty years ago. His ministry among you has been greatly owned to the conversion of many sinners, and to the comfort and edification of you all present, as well as of many that are gone to glory before him. The low estate in which you were when you came to this place, and the numbers of which you consist, and the flourishing condition in which you now are, abundantly show the success of his ministration among you, notwithstanding the breaches which by one providence or ano-

ther have been made upon you; his popularity continuing to the last.

"Need I describe him as a preacher to you, who, at least many of you, have so long sat under his ministry? His mien and deportment in the pulpit were grave and venerable; his gesture graceful; his address very moving and pathetic; his language striking; his discourses spiritual, savoury, and evangelical; having a tendency to awaken the minds of sinners to a sense of sin and danger, and to relieve and comfort distressed minds: he was indeed an eloquent preacher, and a warm defender of the peculiar doctrines of the Christian religion; and in one word, laborious, indefatigable, and successful; not a loiterer, but a labourer in the Lord's vineyard; as in his public work, so in the more private duties of his office, visiting the church and members of it, without respect of persons: fervent in his prayers for them, and with them; hearty in his advice unto them, and unwearied in doing any service for them he undertook. And let me not forget, and I am persuaded you will not easily forget, his conduct at your church-meetings, where he presided, becoming his character and office; what authority he used when necessary; what prudence in all things; what patience in bearing with the infirmities of the weak, and it may be sometimes the rudeness of some, and the invectives of others; what lenity to offenders; what compassion to backsliders; what reluctance to pass the awful sentence on the incorrigible; and with what tears in prayer he would weep over such unhappy professors.

"His gift in prayer was very

\* Mr. Noble was pastor of a Baptist church at Tallow-chandlers' Hall. He died in June, 1730.

remarkable and extraordinary. With what fulness of matter, freedom of mind, and fervour of spirit, as well as pertinency of expression, and propriety of language, would he pour out his soul before God, and wrestle with him! What a compass would he fetch, and how would he reach every case, both private and public; and not only express the sense of his own heart, but that of others that joined with him, in a better and fuller manner than they could do it for themselves!

“He was affable and courteous in his behaviour to all men; of a cheerful spirit; his conversation pleasant, profitable, entertaining, and useful, which made him generally beloved by all sorts of persons. In social life, he was the tender husband, the affectionate father, and the faithful friend.

“In his last illness, he was seized at first with such a stupor as rendered him very little conversable during the whole time, so that nothing of his gracious experience could be taken from him; only some broken words and expressions now and then were dropped by him, which shewed him to be in a spiritual frame. But from a small manuscript, written by him in health, I shall give a few extracts, in which he not only expresses his sense of mercies, temporal and spiritual, but observes the gracious dealings of God with him, and his experience of his divine favours. ‘I have had,’ says he, ‘many sweet visits of his love, especially in secret, and at his table. God, in Christ, I hope, is my portion, his providence my defence, and his good Spirit my guide and comforter.’ And in another place he expresses his sense of the corruption of his heart, the infirmi-

ties of his life, his faith and hope in a bleeding Saviour, and his desires after unspotted purity and holiness; he complains of ‘a polluted, proud, peevish heart, prone to atheism, folly, and every evil—and of a life tarnished with many blemishes, sad indiscretions, and heart-breaking ingratitude. Surely,’ says he, ‘God hath hardly done more for any, nor have any been left to do more against him!’ He then expresses a hope founded upon a bleeding Mediator, and concludes—‘Blessed day that will bring perfect purity.’ Which day has come to him, and has brought it to him. A word or two more, and I have done.

“To you, the mournful widow of the deceased, give me leave to say, Your loss is indeed great; you have lost a kind and indulgent husband; but remember, Christ your spiritual husband lives; and from him, and his love, you can never be separated; put your trust in him, he will never leave you nor forsake you. You, his dear offspring, whom he most affectionately loved, you have lost one who has been, and still would have been, the guide of your youth, and constant monitor; follow his example, remember his instructions; shun the pleasures of sin, and the vanities of this world; flee youthful lusts; seek the kingdom of God and his righteousness, and serve your father’s God, and things will be well with you. And to you this church of Christ, among whom he has ministered many years, I would only say, abide by the truths he preached to you; imitate him in every thing praiseworthy, and of good report; you have lost your shepherd, keep close to one another, and do not scatter and stray from the fold;



preserve the order and discipline of Christ's house; seek peace and pursue it; unite in your counsels; be frequent and fervent in prayer; and I doubt not but in due time, God will send you a pastor to feed you with knowledge and with understanding."

Mr. Wilson was interred at Bunhill-fields, October 12, 1750, when the oration was delivered by Mr. Joseph Stennett, and afterwards printed with a volume of Mr. Wilson's Sermons. Mr. Stennett gives a very similar description of Mr. Wilson to that which Dr. Gill has given in the funeral sermon. A short extract from this oration is all which is required. "With all these happy talents," says Mr. Stennett, "he soon became a very popular and successful preacher. And that this popularity was not the effect of novelty and superficial attainments, appears, in that it was not the blaze of a few months or a year only, as is often the case, but continued with him through the whole course of his ministry. So that, by the blessing of God on his labours, he raised a congregation from low circumstances, to become one of the most flourishing in this city. And he discharged his pastoral office with seriousness, prudence, and temper, attended with such a series of increase and harmony, as few communities have for so long a time enjoyed."

Mr. Wilson, in addition to the publications already noticed, published in his life-time,

1st. A Funeral Sermon for Mr. Edward Chamberlain, master of the charity school in Shakespeare's-walk, March 19, 1732.

2d. A Sermon, entitled "God's Compassion to an ungrateful People," April 6, 1732.

3d. A Funeral Sermon for the

Rev. William Arnold, pastor of the church in Unicorn-yard. This was printed in 1734.

4th. A Sermon preached to the societies for the reformation of manners, at Salters'-hall, July 8, 1734.

5th. A Sermon, entitled "The Duty of the People to their Pastor," delivered in Devonshire-square Meeting-house, at the ordination of the Rev. George Braithwaite, M.A. March 28, 1734.

6th. Two Sermons, entitled "The Doctrine of Efficacious Grace Asserted," preached at the Lime-street lecture.

After the death of Mr. Wilson, eighteen sermons were published, edited by his intimate friend, Mr. Joseph Stennett.

## ON THE ADVANTAGES

WHICH THE  
CHRISTIAN MINISTRY RECEIVES FROM  
EDUCATION.

IT must be admitted by every reflecting mind, that in proportion to the importance of the office which an individual sustains in society, is the necessity for those qualifications which adapt themselves to that office, and fit him for the discharge of the duties devolving upon him. That to be a senator, for instance, an ambassador, or a prince, requires the man, who fills so high and important a station, to possess acquirements widely different from, and far superior to, those which are requisite in common life. If, therefore, the work of the Christian ministry, viewed in its bearings on the immortal interests of man, and in connexion with that awful responsibility which

is attached to its discharge;— if this work be considered as the most important in which any human being can possibly engage, he who would aspire after it should, in some measure, possess those qualifications which are adapted to the sacredness of its nature, and the importance of its end.

Education neither professes nor is able to confer ministerial gifts: these proceed directly from the great Head of the church. Yet its object is, to call forth that genius, and to improve that talent, which are already possessed; and, by giving a right direction to the powers of the mind, to enable it more effectually to bend its efforts to the promotion of a great cause, and to exert more successfully its energies in the attainment of a great end. Upon this account, therefore, the advantages which accrue from it to this great work must be apparent.

We cannot but remember how large a portion of those who now fill the sacred office, were formerly in situations exceedingly unfriendly to the cultivation of talent, and exceedingly inimical to the improvement of the mind. These were noticed by their Christian friends, and by being introduced to the advantages of an academical institution, received that culture and encouragement which their former lot in life forbade them to expect, and which ultimately enabled them to fill with credit and respectability that station, which, from the vast importance of its nature, they had viewed as from a distance rather with desire than with hope. On them the academy, like the sun in the natural world, shed its enlivening beams, and the buds of genius, yielding to its influence,

became blossoms of promise, and afforded the hope, that ere long they would bring forth fruit, and continue to do so, “even down to old age.” Their tutor acted like the ingenious sculptor, who, instead of casting away a stone because it is rugged and unpolished, uses his diligence, and exerts his art to smooth away that which is rough, and to embellish that which is plain, until the work of his hands shall exhibit the chasteness of symmetry and the beauty of perfection. But for this they might have lain by useless and neglected, and, in all probability, the church would have been deprived of their valuable and important labours. But for this the language of the poet had been exemplified in their case:—

“ Full many a gem of purest ray serene,  
The dark unfathom’d caves of ocean bear:  
Full many a flower is born to blush unseen,  
And waste its fragrance on the desert air.”

It is only a few, the force of whose minds has enabled them to break through the obscurity with which they were surrounded, and by dint of perseverance to gain, with great *difficulty*, what in earlier life might have been attained with *ease*. It is, however, a pleasing reflexion, that none now need complain of neglect. Christian liberality has pointed to the opportunity of retirement, and furnished the means of support; has engaged in tuition the most distinguished ability, and has founded the terms of admission on reason and scripture. Men of good sense, and sincere piety, even should they not rank in the first class as to intellectual powers, are encouraged to improve the talent they *do* possess, and thus are enabled to greater advantage to conform to the solemn admonition — “Occupy till I come.”



The advantages of education to the ministry of the gospel will be farther apparent if we remember, that *as its prominent object is to lay the foundation of an acquaintance with the original scriptures, the Christian minister is thence enabled to understand them better, and to repel the attacks of the enemies of the church.*

Without pretending to any thing like philological criticism, it may be remarked, that so wide is the difference between the genius of the language in which the sacred scriptures were originally penned, and that in which we are accustomed daily to converse, that, however excellent the translation with which we are favoured, it must necessarily fall short of conveying *all* the ideas originally suggested by the Spirit of truth. Nor can it be expected, that any individual can so fully comprehend the mind of that Spirit, or so exquisitely relish the beauties of sacred writ, as when he is enabled to contemplate the one, and to taste the other, by an immediate application to the original source. Mr. Kinghorn has justly remarked, that "however excellent a translation may be, it is only a *reflexion*, it is not the *luminary* itself. How superior then (he argues) is the advantage, as well as the pleasure, of reading the displays of the glory of God, as he himself has made them known, and of beholding them without a veil. These studies show us the truths of the gospel more in their proper size and form than we could otherwise see them; we behold them stripped of the garment in which modern expression has clothed them, and standing in that native simplicity in which they were first exhibited by holy men of old, who spake as they were moved by the Holy

Ghost." Coinciding, as every one must, in the justness of these sentiments, which so happily demonstrate the advantages of an acquaintance with the original scriptures, an argument may from thence be deduced for the advantages of that system of tuition which purposes to lay a foundation for the attainment of this object, by introducing its pupils to the rudiments of philology. And not only will he, who pursues this study, receive an accession to his knowledge and to his pleasure, but he will thence be enabled in some measure to defend the citadel of truth against the open attacks of its avowed enemies, and the secret machinations of its pretended friends.

It cannot have escaped the observation of every man to whom the interests of truth and holiness are endeared, that amongst the different methods of attack adopted by the enemies of the cross, that of disputing the correctness of the translation of certain important passages of scripture, is the most common, and, perhaps, the most successful. Versions of the New Testament are in circulation under the auspices of a certain class of rational Christians (as they are termed), wherein some truths, essential to the Christian's best hopes, are attempted to be so completely altered, as to lose all their force, and all their importance. Now such criticisms are either true or false. Their truth or their falsehood, however, is best ascertained by him who is enabled to read for himself. How advantageous, then, and important that instruction which puts it in the power of a person of industrious habits and fair capacity, to acquire as much of these languages as will enable him very soon to consult

the writings of the best critics, and, by diligent perseverance, at length to arrive at that measure of skill himself as shall enable him from thence to combat his most erudite opponents, and thus earnestly and successfully "to contend for the faith once delivered to the saints!" Thus the infidel and the sceptic, who have long paced the arena of controversy with insulting air and vaunting triumph, will be met on their own ground, and fought with weapons which they themselves pretended exclusively to wield. Nor are these the only weapons which education furnishes, and on which she rests her plea for universal suffrage. By inducing a habit of close thinking and reasoning, by introducing to the best authors who have written on the evidences of Christianity, and by being acquainted with the principles of general science, a variety of auxiliary troops are brought into the field. Hence the Christian warrior is enabled to plant his standard, and to unfurl his banner, not in the doubtfulness of uncertainty, or the tremor of dismay; but, trusting in him, whose cause he defends, and whose glory he seeks, in the hope of victory, yea, in full confidence of success. These remarks are not so much intended to convey the idea that *every* Christian minister should be an accomplished polemic, or a bold controversialist, as to evince the value of that learning which furnishes him with proper weapons, and puts him in a proper posture of defence. The cause he espouses is the cause of Him who died on Calvary. That, therefore, which is here pleaded for, highly deserves to be encouraged, and its benefits to be ardently sought after; not only on account of its

intrinsic excellence, but also on account of its tendency to promote the cause of God and truth.

As a farther illustration of the value of education to the Christian ministry, may be mentioned that *commanding influence* which *he* maintains, who, in addition to the acquisitions of classical literature, possesses on general subjects a respectable degree of information.

Influence has justly been ranked amongst that variety of talents, which the great Head of the church bestows upon his servants. Every Christian will consider it valuable only as it is useful; and every minister will, in like manner, appreciate its worth just in proportion as it enables him to promote the interests of his Lord and Master. Now, though it is cheerfully admitted, that ardent piety and weight of character, where there is even a considerable degree of ignorance, if not an almost entire absence of cultivation, may justly command the veneration of those who come within the range of their influence; yet it must be apparent, that *that* range would be much more extensive, *that* influence much more commanding, if the individual combined with his piety, a portion of literary knowledge and general information. Every minister of Jesus Christ has not only to edify those who have believed through grace, but must adapt his ministrations to that mixed variety of characters who form the majority, if not the great bulk of most congregations; to him, therefore, it becomes a matter of very serious enquiry, by what means he may gain access to the greatest number of hearts; by what mode of manifesting the truth, he may best "commend



himself to every man's conscience in the sight of God?" He who can convey truth through only one medium, and that of the humblest sort, is not likely (humanly speaking) to gain access to more than one class of men. Amongst the well informed, not to say the refined, their natural unconsciousness of the value of the gospel treasure will be increased by the meanness of the vessel in which it is deposited; and hence the labours of this worthy individual, however disinterested, are not likely to be productive of very general usefulness. Whereas, on the contrary, the man of education, who combines with his information, a moderate share of refinement, and who also possesses unaffected piety, will, we apprehend, be enabled to adapt his ministrations, so as at once to be understood by the most illiterate of his hearers, and at the same time to keep pace with that progressive mental improvement which society undergoes. Hence, by the blessing of God on his labours, he will bring many to admire Christ and the gospel, who at first only admired the correctness of his diction, or the suavity of his address; the extent of his information, or the liberality of his mind. Standing upon this commanding eminence, he will survey, as from its summit, with humble confidence, those over whom the Holy Ghost has made him an overseer. He will receive that affection and respect which the union of piety and talent ever commands; and will in turn delight, as a well-instructed shepherd, to feed his flock "according to the integrity of his heart, and guide them according to the skilfulness of his hands." So far, therefore, as he

has the advantage of the individual formerly alluded to, in that proportion are the advantages of education to the gospel ministry apparent. Let this principle be generally adopted, and the outcry which, from a certain quarter, has been raised in favour of what are called legitimate teachers, and national institutions, and against the innovators of the present day, will be hushed in the silence of conviction, produced by the powerful language of *piety*, of *genius*, and of *truth*.

But we might trace the effects of *influence* in the man who owes it to his education, not only in his public ministrations, but in the more private walks of his life. There we should see it introducing him to companies, in which, under different circumstances, he might have been unwelcome, and affording him various and repeated opportunities of scattering a few seeds of the word of life, which possibly may spring up when least expected, because cast into an apparently unfriendly soil. We should trace it in some instances as the means of his introduction to those valuable institutions, which have for their object the glory of God in the salvation of men; thus leading him to lend his aid in accelerating the motions of that mighty moral engine, which, from the construction of its parts, and the magnitude of its operations, indicates nothing short of the bold design of the evangelization of the whole world. In whatever way, therefore, the influence resulting from education promotes truth, in whatever way it brings sinners to Christ, its advantages must be evident, and will be admitted.

In addition to what has already been advanced, it may not be

deemed irrelevant, if we attempt farther to trace the advantages resulting to the minister of the gospel from a well-directed course of Education, *in the liberality of sentiment and feeling which is thereby often induced.*

The human mind, which is contracted by ignorance, becomes expanded by knowledge. When we know but little, we are extremely apt to attach to that little an undue importance; and, by a partial view of truth, to become more attached to some of its *parts*, than disposed to receive it as a *whole*. There are many who, from the peculiar arrangements of Providence, have been accustomed to view the church of Christ only as it has existed within the limits which have bounded their own party; whose intercourse has chiefly been with persons of kindred sentiments with themselves, and whose reading has chiefly been directed to one class of books. Hence have originated a bigotry and narrowness of mind, both with regard to men and to sentiments, the natural result of their situation in life; dispositions exceedingly unfriendly to the growth of the best feelings, and far removed from the genuine spirit of the gospel. Now there is that in the very nature of a well-directed course of education, which is calculated to remove these things; and we conceive it to be no mean feature of its excellency, that it produces this effect. That candidate for the Christian ministry, who enters the academy with a set of opinions held under the influence of strong prepossessions, and with a class of feelings towards those who differ from him, not of the most amiable description, will, it is apprehended, ere long, partly by the collisions of so-

ciety, and partly by a well-directed course of reading and thinking, be induced to maintain his sentiments with more candour and modesty than he formerly did, if not to alter his views where he least expected to discover a mistake. The reason is obvious. He has looked beyond the dense and clouded atmosphere which ignorance and bigotry had drawn around him: he has read; he has reflected; and whilst he is determined not to sacrifice truth on the altar of affection, he has imbibed the lovely spirit of genuine Christianity, which suffereth long and is kind, and which induces him to say, as he gazes on the dwelling-places of Zion, "Grace be with all them that love our Lord Jesus Christ in sincerity." By knowing *more*, he has been taught the lesson to value himself *less*: he sees how much is yet to be known, and how very far he falls short of attaining it. His knowledge, instead of gendering pride, will, as it becomes more extensive, and is sanctified, tend to humility. Hence will flow the exercise of that liberality of sentiment and feeling, of which we are treating; and which, so far as it is agreeable to the mind of God, so far as it recommends the gospel of Christ, so far as it promotes the objects of the ministry, and so far as it is the result of the cultivation of the mind, places before us, in the clearest light, the advantages of that cultivation.

Having made these observations, it is matter of joy to reflect, that we live in a day when contrary sentiments are seldom avowed. If there was a time when our denomination was unfriendly to the cultivation of the mind, that time, we trust, is drawing to a close. It was the



reign of ignorance and spiritual pride. May its terrors never be revived ! If occasionally we hear the language of objection, or of censure, it proceeds generally from those who have not enjoyed the advantages described, and who are not sensible of their worth. It is like the hollow murmur of a worn-out tempest. Let it expire in silence. The union of humility and piety, with proper cultivation, will serve a more effective end in support of our own principle than volumes on the subject. As Baptists, we cannot but hail with joy the existence of our education societies, and anticipate the day when their blessings shall be still more extensively diffused. *Under proper regulations*, they may be the means of conferring lasting and inestimable benefits on the denomination, and on the world. Let us pray that a succession of pious and intelligent men may be educated under their auspices, who shall be distinguished by holy zeal in the cause of their Master, and steady perseverance to the end of their course ;—men who shall adopt for their motto the language of the great apostle of the Gentiles, For me to *live* is Christ, to *die* is gain. SCRIPTOR.

Dec. 12, 1818.

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 OCCASIONAL NOTES  
 ON THE  
 PROVERBS OF SOLOMON,  
 BY THE LATE  
 REV. ANDREW FULLER.\*

(See our Number for October last, p. 377.)

Prov. x. 9.

He that walketh uprightly, walketh surely :

But he that perverteth his ways shall be known.

HONESTY, after all, is the

\* We thank Mr. J. G. Fuller for this communication, and shall be obliged to him for future similar ones.

best policy : he that deviates from this rule perverts his way ; and let him manage his matters with ever so much art and secrecy, his iniquity shall not be always concealed—the Almighty will find him out.

Prov. x. 10.

He that winketh with the eye causeth sorrow :

But a prating fool shall fall.

Low cunning and subtle reserve are generally injurious to *others* ; a prating spirit, on the other hand, that divulges all that is known, will be equally ruinous to *ourselves*. Happy the man that strikes the true medium between these extremes, and unites the wisdom of the serpent with the simplicity of the dove !

Prov. xii. 1.

Whoso loveth instruction loveth knowledge :

But he that hateth reproof is brutish.

He, and he only, that loves the means, loves the end. The means of knowledge are *instruction* as to what is right, and *re-buke* as to what is wrong. He that is an enemy to either of these means is an enemy to the end ; and, whatever he may pretend, deserves not the name of a man, but of a brute.

Prov. xii. 3.

A man shall not be established by wickedness :

But the root of the righteous shall not be moved.

Men are apt to think of gaining their ends by wicked means, but it shall not stand ; in the end the building shall fall : but righteousness shall stand at last, when all is said and done.

Prov. xii. 5.

The thoughts of the righteous are right :

But the counsels of the wicked are deceit.

A righteous man, in taking counsel, does not consult merely what will be for his worldly interest ; but *Is the measure right?*

And as to those who never take that into consideration, though they think they have the advantage of an upright man, in that they are not tied up to rule as he is, yet it is all self-deception: they shall either be disappointed of their ends, or disappointed in them. Chap. xiv. 22.

PROV. xiii. 11.

Wealth gotten by vanity shall be diminished;

But he that gathereth by labour shall increase.

How true this proverb! "Lightly come," say we, "lightly go." "What is ill gotten is commonly ill spent." It is observable, likewise, that the wise man speaks not merely of wealth gotten by downright injustice, but by little, mean, and niggardly methods, here called *vanity*.

PROV. xiii. 14.

The law of the wise is a fountain of life, to depart from the snares of death.

Place a wise man in the seat of government, and the laws that he will enact will not be grievous to a people: but rather such as shall be a blessing to them, and like a fence placed to guide the traveller from falling into a pit.

PROV. xiii. 19.

The desire accomplished is sweet to the soul:

But it is abomination to fools to depart from evil.

An ellipsis, which might be thus supplied;—The desire accomplished is sweet to the soul; *this can be obtained only in a way of righteousness*: but it is abomination to fools to depart from evil.

PROV. xiv. 2.

He that walketh in his uprightness feareth the Lord:

But he that is perverse in his ways despiseth him.

All our actions have God in some sort for their object; real uprightness is fearing God, and

perverseness is nothing short of despising him: it is a setting his authority at defiance.

PROV. xiv. 6.

As scorner seeketh wisdom, and findeth it not:

But knowledge is easy unto him that understandeth.

The state and disposition of the heart often determine our success in the pursuit of truth. If we go about it in a proud spirit, full of self-sufficiency, we shall stumble at every thing we meet with: but he that understandeth his own weakness, and inquires with a childlike temper of mind, has got the clue to all useful knowledge.

PROV. xiv. 7.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

Silence is the best answer to some persons: disputing with them will answer no end.

PROV. xiv. 23.

In all labour there is profit:

But the talk of the lips tendeth only to penury.

Tell me not of those who *talk* most, but of those who *do* most.

PROV. xvii. 24.

Wisdom is before him that hath understanding:

But the eyes of the fool are in the ends of the earth.

An understanding mind is not in want of objects to contemplate. It can discern and read wisdom in all the works of God; in all the events of his Providence, and the declarations of his word: there is something to employ his mind in every thing *before him*. But to a fool, the world is a void; and his mind roves to the ends of the earth. (without stopping to any good purpose,) for want of something to think about.

PROV. xxii. 2.

The rich and poor meet together:

The Lord is the maker of them all.

An ellipsis:—The Lord is the



maker of them all, *and hath made them all of one dying nature.*

PROV. xxiy. 27.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Necessaries should be attended to before conveniences. This will apply to Matt. vi. 33. xxiii. 23.

*Note.*—Mr. Fuller spoke from this, July 8, 1785, and applied it to temporal things; to the concerns of the soul before those of the body; of God and religion before the concerns of this world; to the main doctrines of truth before curious criticisms, and to the great duties of religion before anise, mint, and cummin.

ECCLES. vii. 15—19.

A cutting sarcasm on the *unrighteous and foolish* taste of the world.

VER. 15.

All things have I seen in the days of my vanity:

There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

Such is the state of the world, that uprightness, instead of promoting a man, often becomes his ruin.

VER. 16.

Be not righteous overmuch; neither make thyself overwise:

Why shouldst thou destroy thyself?

‘If you wish to be promoted, and go through the world with applause, you must not be very righteous, nor yet overwise: a man whose conscience will stick at nothing will get promoted before you; and a vain, confident fool will gain the popular applause, while you, with your sterling but modest wisdom, lie utterly neglected. Therefore, be not righteous overmuch, nor make yourself over wise.—Why should you ruin yourself?

VER. 17.

Be not overmuch wicked; neither be thou foolish:

Why shouldst thou die before thy time?

‘Only take care you be not *too much* wicked; for, however mankind are averse to tenderness

of conscience, they do not love an *arrant villain*: if you play too much at that game, you may lose your life by it. Neither must you be *too much* of a fool; for, however small the regard may be which mankind may have for sterling merit, yet *barefaced foolery* will not go down with them. Therefore, if you would please the world, and get honour there, you must not be a sterling wise man, nor yet a stark fool.’

Here the sarcasm ends, and he assumes seriousness.

VER. 18.

It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand:

For he that feareth God shall come forth of them all.

‘But let them all say what they will, and let things go as they may in this world, *righteousness* and *wisdom* shall be found best at last; and he that feareth God will not dare to sacrifice these excellencies, to obtain a few temporary honours,

VER. 19.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

‘A consciousness of his being in the right, too, will wonderfully sustain his mind, far more than any popular applause could do.’

From this it appears, how foreign the sense is which is usually put upon these verses: many understand them as though they were intended to recommend a kind of mediocrity of virtue and vice: whereas this is the very thing intended to be censured. A sensualist might as well plead for his practices from chap. xi. 9. “Rejoice, O young man, in thy youth,” &c. as a lukewarm professor plead for his from this passage.

ECCLES. xii. 11.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

If preaching may be compared

to the driving of a *nail*, let it teach us, in every sentiment that requires explanation, first *coolly to explain it*, and then *powerfully to apply it*—driving it home, as it were, to the heart and the conscience, by lively imagery and bold language. Thus the carpenter, for the first two or three blows, strikes softly, lest he should turn it out of its proper position; but when the danger of that is over, he drives it home, by hard and repeated strokes.

Thus did the angels to the shepherds:—first *one* comes and instructs, and calms their fears, and gets them into a proper state of mind—then comes *a multitude* of the heavenly host, praising God, and saying, Glory to God in the highest, &c.

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### THE FRUIT OF THE SPIRIT.

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#### No. II.—JOY.

THERE is a powerful prejudice which prevails very extensively among the young, the thoughtless, and the gay, that religion is a gloomy theme; an enemy to cheerfulness; and that an attention to it is adapted to produce a morose and melancholy state of mind. Now were this opinion ever so well founded, it would furnish no justifiable excuse for the neglect of religion. For if Christianity be true, it must be important; and is it not in the highest degree unreasonable to neglect that which alone can ensure our eternal welfare, even although it should sternly demand the relinquishment of every gratification of life, and expose us to uninterrupted sorrow and sadness in the present world? For what is time, when compared with eternity? What are the few short years allotted to us on earth, when contrasted

with that never-ending duration which awaits us beyond the grave? And surely an eternity of bliss will be more than sufficient to counterbalance all the pains and privations we can possibly endure in this transitory state.

The prejudice, however, to which we have alluded, like all other prejudices, has arisen from a hasty and inadequate view of the subject. For in reality, the religion of the New Testament is of a cheerful cast and character. The very term by which it is designated bespeaks its nature. It is appropriately and emphatically called, *The gospel*, or glad tidings. When the angel of the Lord announced to the shepherds, the birth of the Messiah, the message was calculated to inspire them with delight. "Fear not, for behold I bring you good tidings of great joy." The apostle Paul reiterates the exhortation to rejoice. "Rejoice in the Lord always; and again I say, rejoice." He describes the kingdom of God, by which we are to understand the Christian dispensation, as consisting of "righteousness, and peace, and *joy in the Holy Ghost*."

The Spirit, as a divine person, possesses the supreme and essential felicity of the Godhead. Deity is the centre and the source of all happiness; and when the blessed Spirit condescends to take up his abode in the human heart, that heart becomes the seat of pure and elevated joy; for "the fruit of the Spirit is joy." But although the joy which the Christian feels must be regarded as the effect of divine influence, yet as the Spirit operates in various ways and by various means, there are many instrumental causes to which this sacred feeling may be traced.

Joy arises from *the reception of the gospel*. The gospel wears a most benign and friendly aspect



to the children of men. It is fraught with blessings of the most invaluable kind. It is a message of mercy to a guilty and rebellious world; and contains a proclamation of pardon, and a promise of reconciliation to a justly offended God. As sinners, we have forfeited every claim on the divine bounty, and have merited the severest visitation of wrath. We are all liable to the penalty annexed to the violation of the law of God; and that penalty involves our eternal perdition. Had the Deity, in his righteous displeasure, meted out to us the full measure of our deserts, we should long ere this have been plunged in that gulph of misery, where demons and accursed spirits dwell, and from which there is no release. But in the gospel we behold the developement of that wondrous plan, framed in infinite wisdom, by which pardon is bestowed on the sinner, and yet the claims of injured justice are strictly enforced. We behold the Son of God, assuming our nature, and suffering in our stead; voluntarily becoming our substitute, in order that he might be our Saviour.\* Man indeed is naturally insensible to all this kindness. Unconscious of his true character and his real condition, he disregards the offers of mercy. But when enlightened by the Spirit's influence, he discerns his dangerous and destitute state; when, with a mind filled with the dread of future punishment, and a heart penetrated with grief on account of sin, he listens to the glad tidings of salvation, and believes in the Lord Jesus Christ;—what a revolution takes

place in his feelings! He experiences the joy of faith; he exults in his escape from impending woe; the consciousness of sins forgiven fills him with delight; he rejoices, that “being reconciled to God by the death of his Son,” he is now blest with the favour and friendship of the Most High.

Joy flows from *the exercises of devotion*.—Prayer and praise are employments in which the Christian delights. He enjoys a freedom of access to a throne of grace, and can spread his wants and wishes there. He is indulged with the spirit of adoption, and can approach the great Eternal with filial confidence and joy. When he withdraws from the busy scenes and restless anxieties of the present state, and entering into his secret retirement, lifts up his heart to heaven in fervent supplication, he experiences a holy satisfaction, a sacred pleasure, far superior to any which this world can afford. How often does he mount aloft upon the wings of devotion, and leave this dark and troubled scene beneath him; and forgetting the sorrows and cares of life, enjoy sweet fellowship with the Father, and with his Son Jesus Christ! These are pleasures which the votaries of the world cannot appreciate; but they are not the less real on that account. The pleasures of devotion are the purest allotted to man, and the most nearly allied to the joys of heaven. The happiness of glorified spirits above is derived from the unclouded presence of the Deity, and perfect uninterrupted intercourse with him. A portion of this happiness is enjoyed on earth; and those are the most delightful moments in the Christian's experience, in which he is enabled to realize the divine

\* None are excluded from an invitation to participate in those blessings which were procured by the death of Christ, for the invitations of the gospel are most extensive and encouraging.

presence, and to hold communion with his God. This is the sweet foretaste of future blessedness; the pledge of better joys to come.

Joy springs from *the hope of heaven*.—Every one feels the influence, and acknowledges the value of hope. There is no emotion of the human heart more pleasing and animating than this. Even those expectations which are confined to earthly objects are cheering in their influence; what then must be the joy which pervades the mind of the Christian! His views are not bounded by the narrow circle of time. His hopes are not fixed on the perishing possessions of this fading world. He remembers that vanity is inscribed on every earthly good; and, conscious that there is nothing here which can fill and satiate the desires of the immortal mind, he looks forward to a future state of being, and his thoughts expatiate on invisible realities. To the contemplative eye of faith, heaven stands revealed in all its brightness and beauty;—as the region of unsullied purity, and unmingled blessedness; where we shall enjoy an eternal exemption from sorrow and sin; where no tear shall suffuse our eyes; no sigh shall heave our bosoms; but we shall hold delightful converse with angelic beings; gaze with rapture on the glorified humanity of Christ; and be forever happy in the vision and fruition of God. How lofty and sublime these expectations! How sweetly soothing, how powerfully exhilarating their influence! Can that religion overspread the mind with gloom, which discloses such prospects, which unfolds such glories to the view? Can he become the prey of melancholy, on whose heart the Saviour sheds a beam of celestial hope? What, though on earth

he may have to struggle with poverty; yet is he the heir of an inheritance that is “incorruptible, and undefiled, and that fadeth not away.” What, though he may pass through life unnoticed, and unknown; or even be treated by an impious world with obloquy and scorn; yet shall he ultimately be advanced to a station of dignity and honour; arrayed in robes of resplendent whiteness; holding a palm of victory in his hand; and his brows encircled with a wreath of imperishable glory. A hope so full of immortality, an expectation so glowing and divine, cannot but inspire the soul with sacred joy.

Such then are some of the principal sources of the joy which the Christian feels. These, however, it must be remembered, are but the intermediate and instrumental causes; the primary and all powerful agent is the Holy Spirit. The reception of the gospel, the exercises of devotion, and the hope of heaven, must all be regarded as the result of divine influence. It is the Spirit which first arouses the attention of the careless sinner; fastens conviction on his conscience; softens and subdues his prejudices; and opens that heart which was resolutely closed against the admission of the Saviour, to receive him with humble penitence, with faith and gratitude and joy. Ever since the fall, the mind of man has lost all relish for devotional exercises. The soul is debased by sin, and totally unfitted for communion with a holy God. Hence the necessity of regeneration. We must be “renewed in the spirit of our minds;” the soul must be cleansed from pollution; a new taste must be created; there must be a transfer of the affections from visible to invisible ob-



jects, from earth to heaven, from sin to holiness; before we can possibly experience that joy which flows from the exercises of devotion. And a change so great and radical can only be produced by the omnipotent agency of the Spirit. The same influence is necessary to convince us of the folly of all earthly expectations, and to lead us to anticipate the pure and perfect enjoyments of the world to come. Thus, "the fruit of the Spirit is joy."

Joy is not always experienced in the same degree, because the influences of the Spirit are not always communicated in the same abundance. God sometimes, as a punishment, withholds from us the copious supplies of his grace; and these are moments of sadness and depression. There are various causes to which this may be traced. The weakness of our faith, and the carnality of our minds, are the principal. If we do not rely with humble and holy confidence on the atoning merits of the Saviour; but a distrustful feeling takes possession of our hearts; we shall be harassed with distressing doubts, and joy will expire.—Or should we sink into a worldly state of mind; should the trifles of time engross our attention, and the means of grace be neglected;—we shall thus "grieve the Holy Spirit;"—"quench his sacred influences;" and lose that pleasure which his gracious presence would inspire. In proportion to the strength of our faith, and the spirituality of our minds, will be the elevation of our joy. The firmer our reliance on Christ, the nearer we live to God, the more completely we are detached from the world, and the more our hopes are fixed on heaven, the more shall we ex-

perience of that joy which is "the fruit of the Spirit."

How superior is the joy of the Christian to that which is possessed by the votaries of the world! The one is refined and pure; the other low, groveling, and polluted. The joy which arises from the amusements and gaieties of life is slight and superficial; it plays upon the surface of human nature; it does not reach and penetrate the heart: but that which is "the fruit of the Spirit," is solid and satisfying; suited to the dignity of our character, and the grandeur of our destiny. The votaries of the world frequently assume a joy which they do not feel; and while the countenance may be arrayed in smiles, the accusations of conscience may be felt, and remorse may prey upon the mind. The joy of the Christian leaves no sting behind; it is succeeded by no agonizing feelings. "The pleasures of sin are but for a season;" they are not only vain, but evanescent; they quickly pass away. Those who are engaged in their pursuit, reflect not on the rapid flight of time. Soon will the cold and ruthless hand of death be upon them. And then, what a sad reverse! Amid the overwhelming horrors of eternal punishment, they will lament; too late, their strange infatuation; and mourn in hopeless and unavailing woe, their fatal choice. But how different is it with the Christian! His joy is not annihilated by the stroke of death; it survives the shock. The disembodied spirit, the moment it quits its earthly tenement, enters into paradise, and dwells with God; "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore." H.

## Juvenile Department.

### HISTORICAL ESSAYS.

#### INTRODUCTORY REMARKS

#### TO THE HISTORICAL ESSAY,

#### No. XII.

*On the Corruptions of Christianity  
during the Reign of King John:*  
A.D. 1199—1216.

AMONG the various methods of displaying the beauty or deformity of an object, contrast is frequently the most striking and convincing: We learn to value light from the gloom of darkness, ease from the agony of pain, knowledge from the misery of ignorance; and we may justly appreciate truth from the deformity and fatal consequences of error.

Error is lamentable in proportion to the importance of the subject in dispute; and as religion, of all subjects, is the most momentous, both from its nature and tendencies, religious errors must be the most dangerous and awful. The proneness of the human mind to imbibe and cherish error is manifest from the diversity of opinions among mankind, and from the partiality and violence with which the most opposite sentiments are maintained; considerations that should promote caution and humility, as well as veneration and gratitude for that inspired volume, in which God himself has deigned to make known his kind intentions and requirements, and to promise the assistance of his Holy Spirit to the truly penitent and teachable, in understanding and regarding them.

How astonishing the condescension and mercy of God in granting us a revelation, as the test of truth, and source of the sublimest information; and how great the pride and depravity of man, in preferring every fiction and delusion to this only source of infallible knowledge!

In proportion as the mind is assisted to lay aside its criminal prejudices, and to draw its information primarily from revealed truth; and in proportion as it is accustomed devoutly to seek the divine guidance in comparing its ideas and principles with this standard, will be its deliverance from the awful tyranny of error, and its consequent happiness and honour. O that our young friends were aware of this! O that, before their pliant minds are hardened by vicious habits; and enslaved by cruel prejudices, they would come as lowly disciples to the Holy Scriptures, confessing their ignorance to the Father of lights, and sincerely seeking for truth in humble dependence on the teaching of the Holy Spirit. On such tightly disposed minds prevailing errors could have little influence.

Among the various errors that court the enquirer, none are more baneful, for none have been more mischievous, than those taught and enforced by the church of Rome; errors that deserve to be impartially and seriously reviewed by the rising generation, lest they should forget their native tendency and enormity in the exercise of a specious and fashionable charity. The nature of popery, as manifested by the conduct of successive popes and their clergy, contrasted with the nature of Christianity, as exemplified by Christ and his apostles, offers an instructive lesson to every thinking mind. The design of our essays has been to exemplify the different natures of these systems; and a serious examination of the reign of King John will go further to confirm their opposite tendencies.

Jesus Christ and his apostles cautiously avoided interfering in political concerns, thereby proving that his kingdom was not of this world. The pope and his clergy have always meddled in the affairs of government, as much as circumstances



would allow, and have perseveringly endeavoured to engross the power to themselves, thereby proclaiming that they were actuated by worldly policy. Gentleness and forbearance distinguished the conduct of the Redeemer and his servants, although they were treated with neglect, disdain, and cruelty; but severity and persecution have stained the behaviour of the Romish clergy. Inexpressible humility and the sweetest simplicity distinguished the characters of the primitive Christian teachers; but insufferable arrogance and affected pomp the

conduct of the Catholic chiefs. Disinterested benevolence and decided piety adorned the apostles' lives; while avarice, extortion, and licentiousness have disgraced the conduct of the far greater part of the Romish clergy. The former confirmed their lessons by reference to the sacred scriptures, which they enjoined their converts to search for themselves; the latter not only withhold the Bible from the people, and thereby prevent the examination of their dogmas, but even practise their devotions in an unknown tongue, I. S. A.

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## Obituary.

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### MISS JUDITH MARA.

THE subject of this obituary was the daughter of a widow woman, who, though "poor in this world," was rich in faith, and an heir of the kingdom of God; and who always evinced the greatest concern for the salvation of her children. Judith shared largely in her affection, her counsels, and her prayers, and was frequently the subject of strong convictions; but being associated with idle companions, and naturally of a lively turn of mind, she was much disposed to levity and carelessness, by which means these impressions were soon stifled, and the house of God frequently neglected. These things were a source of perpetual grief to her dear mother, who, after many prayers, tears, and intreaties, wrote a letter to her in despair, to inform her that she must give her up to the propensities of her own mind, and cease to warn or advise; that as she appeared determined to pursue the road to death, she must herself abide the awful consequences. This decisive step produced the most desirable effect upon the mind of one not yet given up to hardness of heart; it led her to reflect upon her conduct, and

upon the privileges she had enjoyed. Recollecting her mother's prayers and tears, and considering herself an abandoned outcast from the only friend she had in the world, and exposed to the anger of an offended God, her mind was now exceedingly distressed.

After a while, however, a beam of hope darted into her mind, and she was enabled to derive comfort from a view of the sufficiency of Christ, and his willingness to save the chief of sinners; and she joined the church at Forton, near Gosport, and continued for a time zealously attentive to the ordinances of God's house, and the duties of religion. But in consequence of her necessitous circumstances, she was obliged to take a place of service, which proved very unfavourable to spiritual prosperity; and she became less zealous, and in some measure careless and worldly minded. This, though not noticed by many of her Christian friends, was not unheeded by her watchful parent, who admonished and warned her of the evils of backsliding, telling her, that if she was a child of God, she would soon feel the scourge. This led her to reflection, and revived those feelings which, to the grief of her mo-

ther, had been suspended by a backsliding frame of mind. She now felt the evil of her departure from God, and she was also attacked, about four months before her death, by a most dreadful complaint, which was attended with excruciating pains, almost without intermission till her departure.

While she lay on the bed of affliction, she was very happy, though she acknowledged that she now felt the scourge, and that she had no doubt but her affliction was appointed to correct her for her folly and backsliding, and said that God had done all things well; that he "in faithfulness had afflicted her; and that (though painful) her affliction was no more than was necessary; she only wondered how her heavenly Father would forgive such a sinner as she had been." Whilst she lay in bed, she could hear the congregation sing at the chapel; when, recollecting what she once enjoyed, she exclaimed,

"Happy songsters!  
When shall I your chorus join?"

She now enjoyed such a manifestation of divine mercy, that it appeared like the conduct of God towards Ephraim, when he said, "Is Ephraim my dear son; is he a pleasant child? For since I spake against him, I do earnestly remember him still: I will surely have mercy upon him, saith the Lord." This led her to say with Job, "Though he slay me, yet will I trust in him."

Her funeral sermon was preached on Sabbath evening, October 11, from Rev. xxi. 4.

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### MRS. MARY HUMPHRY.

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Died, November 26, 1818, at Isle-Abbotts, near Ilminster, after a long and painful illness, which she bore without a murmuring word, Mrs. Mary Humphry. She had been an honourable member of the Baptist church at Isle-Abbotts more than eight years. She was granddaughter of Lieutenant Broome, who was killed in the battle of Thorn-

hausen, August 1, 1759. In 1797 she became the wife of William Humphry of Isle-Abbotts, in which endearing relation she continued twenty-one years. She had thirteen children, of whom ten survive her.

While hearing a sermon at Isle-Abbotts, the Lord was pleased to convince her that she was a sinner, and needed a better righteousness than her own to recommend her to the favour of God. After this time she was in great fear for some weeks, that God would not have mercy upon her; but at length the Holy Spirit inclined her to fly to Christ for pardon and salvation. She believed that there was a Saviour for sinners; and that God could be just, and the justifier of them that believe in his Son.

About May 3, 1810, she made application to me to be baptized, and admitted a member of the church at Isle-Abbotts, at a meeting held there for that purpose. She gave a very satisfactory account of the dealings of God with her soul, and of her views in becoming a follower of Christ in his ordinances. June 3, 1810, she and two more were baptized in a river at Isle-Abbotts. From this time to the beginning of the month of April last, she enjoyed a good state of health, with few exceptions; and not many mothers of large families appeared so very cheerful; and the writer could not but hope that God would spare her very desirable life for many years to come, for the sake of her poor little children; but God's thoughts are not as ours; he had prepared a place for her above this sinful world, and she was prepared to enjoy it.

O happy place! O blest abode!  
She now is near, and like her God

Soon after the above period there appeared in her countenance tokens of serious illness, and medical means were used, but without the desired effect.

About three weeks before her death, I said to her, "Do you think you shall die?" She replied, "No, I hope I shall be restored again: I think I shall." She did not think she should die until the day before



the awful messenger came. And when I wept days and nights over her, fearing she would not remain long, she said to me, "O my dear, do not murmur, I shall be restored to you again."

November 10, 1818, she was confined with her thirteenth child, and for two or three days after appeared to be better, and was very thankful for the deliverance she had obtained, and said, she hoped her affliction was all for the glory of God; "Do give God thanks," said she, "on my account. I hope I shall soon be able to go to the house of God with you again." As often as I asked her how she was, she would say, "As well as I can expect."

But notwithstanding all the means which were used for her recovery, her disorder increased very fast: she wasted away, and her appearance gave evident proof that her departure was at hand.

A few days before her decease, I said to her, "My dear, do you feel a firm reliance on the blood and righteousness of Christ for your salvation?" she replied, "O yes, I do; nothing but that will do for me. But if the Lord will but restore me again, it will be the greatest blessing I ever received. How thankful shall I be! I will be more devoted to him than ever. How glad shall I be to go with you to the house of God once more! O pray for me."

About the middle of the night before she died, she had some thoughts about the inhabitants of hell, and said to me, "My dear, how could I bear to dwell with devils for ever? I cannot bear the thought." I replied, "My dear, you will not: such society will not do for you." She said, "O no, no! Nothing but King Jesus will do for me.—O do pray for me."

In the morning before she died, she said, "Where are my poor children?" I said, "They are gone to school: shall I send for them?" Her answer was, "No, it is no difference: I must give them all up into the hands of God." However, she wished much to see her seven little children. I sent for them. They came and stood by the side of the bed of their dying mother. She

said, "Lift me up a little; I am afraid I shall not be able to speak to them: I thought to have kissed them, but I cannot."

After she was lifted up, she said to her eldest daughter, "Patty, do be kind to thy poor father." She looked round on her little children with tender affection; and called them by their names; and said, "O my poor children!"

About half an hour before her happy spirit took its flight, she said to me, "My dear, I am afraid to die." I replied, "My dearest creature, there is no room for fear: Christ hath died for you, and will not forsake you now: you have not now, as the world vainly think and talk, to make your peace with God; Christ has made peace by the blood of his cross." I prayed God to remove this fear from her, and then said to her again, "There is no room for you to fear: I hope all is well." She cheerfully said, "O no, there is not, there is not."

Just as the signal for her departure was given, she said to me, and friends standing around her dying bed, "Raise me up that I may give you my dying testimony. Raise me up." She was very earnest, and wanted all to see and hear her.

She was immediately raised on the pillow: I supported her head: she then said, "God is a just God. O my sweet Jesus, come and help me." Thus she fell asleep in Christ, without the least struggle or groan, in the forty-second year of her age, leaving a husband with a heart full of grief, and seven small children, to lament their irreparable loss. "O let me die the death of the righteous, and may my last end be like hers!"

Thus I have given a few particulars of one of the excellent of the earth: in her the church have lost a praying member, and I can find no words to express the loss which I and my poor children have sustained.

Her remains were interred on the 4th of December following, in the Baptist meeting-yard at Isle-Abbotts; and a very solemn and suitable oration was made over her grave by the Rev. R. Horsey, of Taunton,

who, in the evening of the following Sabbath, improved the solemn providence from Rev. xiv. 13, to a deeply affected congregation.

As the poor children of the deceased were all left in the hands of God by their dying mother, and are in very distressed circumstances, the smallest donation will be thankfully received for them by the Rev. R. Horsey, Hammel-street, or Mr. Thomas Horsey, druggist, Market-place, Taunton.

WILLIAM HUMPHRY.

#### DR. JENKINS & MR. SOWERBY.

AT the interment of the late excellent Mr. Sowerby, Doctor Jenkins said to Mr. Dermer, "You knew Mr. Burford of Goodman's-fields:—six weeks after he had spoken over a friend on this very

spot, he himself was a corpse." About the same space of time the doctor survived his esteemed friend, Mr. Sowerby, whom, in his funeral sermon for him, he declared to be "the sweetest-tempered man he ever met with."

#### RECENT DEATH.

##### REV. THOMAS JOHNSON.

DIED, February 19, 1819, in the 44th year of his age, the Rev. Thos. Johnson, founder and pastor of the Baptist church at Fakenham, in Norfolk, after a long-continued and peculiarly painful affliction, which he endured with exemplary submission and resignation. He has left a widow and eight children to lament their loss.

### Review.

*The Supremacy of the Pope contrary to Scripture, and dangerous to the Safety of Protestant Governments. An Address to Protestant Dissenters, on the present State of the Roman Catholics. By Joseph Ivimey. Button and Son. 32 Pages.*

WE do not know that civil and religious liberty has been any where enjoyed in a much greater degree than in our own happy and highly-favoured country, by Catholics as well as by Protestants.

Civil liberty comprehends three particulars: I. Personal security; by which not only the life of an individual is considered as sacred, but his person is protected from every species of injury that can be inflicted upon it by other individuals. Do not Catholics possess this branch of civil liberty equally with Protestants?—II. Personal freedom; or the power of regulating our own motions without any external control, as long as they do not infringe upon the natural rights of others. Is not this also enjoyed by Catholics?—III. The unmolested enjoyment of whatever

property an individual may have acquired, provided such acquisition was made without invading the natural rights of other individuals. Who will deny that the Catholics possess this also?

With respect to religious liberty, do not the Catholics exercise every branch of their religion without molestation?

In a state of nature every individual would have possessed, in addition to these rights, a right to repel by force every invasion of them. The exercise of this right would have been, not an act of liberty, but an act of power; that is to say, the individual exercising it, would have exerted his power for the protection of his liberty.

In the establishment of a free government, the people intrust the greater part of this power of defending their liberty, with their governors, retaining, however, a portion of it, in the choice of their representatives in parliament, &c. which distinguishes our excellent constitution from a despotic monarchy. The retaining of this por-



tion is what is called Political Liberty.

A free government, therefore, is political power exercised for the defence of civil and religious liberty.

It has been already shown, that Catholics in this country possess civil and religious liberty. They do not complain of being deprived of these rights: all that is meant by Catholic emancipation is, the possession of political power.

But is it right to give them political power? The History of the World says, No. The Martyrologies of different nations say, No. The cruelties of Bonner, Gardiner, and Stokesly, say, No. The Inquisition says, No. The history of the Jesuits says, No. The horrid declaration of the Council of Constance, that the person who shall have promised security to heretics is not obliged to keep his promises, says, No; their sentiment, that kings excommunicated forfeit their crowns and kingdoms, says, No. Our Miltons, our Lockes, and our Somers's, with a host of other champions of civil and religious liberty, say, No. And the burning of more than ninety country-houses belonging to the Protestants in the south of France, since the expulsion of Buonaparte; the pillaging of more than 150 of their houses in the city of Nismes; the stripping of more than thirty of their females of all their garments in the streets; the whipping them when naked till the blood ran down, and killing eight of them;—these things say, No.

What is giving them political power, but putting a sword into their hands to use for our destruction? Do we act so in other instances? Do not we bar our doors against the nocturnal depredator, for the protection of the lives of ourselves and of our families? Why then should we thus put a power into the hands of our enemies which they have no use for except against ourselves, inasmuch as they possess every thing they can wish but the power of overturning the constitution, and of destroying us and our king?

Not only the law of self-preservation, but the gratitude which we owe

to God, forbids it. He has brought a vine out of Babylon: he has cast out its enemies, and planted it. He has prepared room before it, and has caused it to take deep root, until it has filled the land. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. She sends out her boughs unto the sea, and her branches unto the river. And shall we BREAK DOWN HER HEDGES, so that all they who pass by the way may pluck her? Shall we turn into its inclosure the boar out of the wood to waste it, and the wild beast of the field to devour it? We hope that our governors will not suffer such an alteration to be made in our constitution, which has been a source of happiness to all classes of men in this country for one hundred and thirty years, as would be made by the destruction of its vital principle, the Protestant ascendancy.

It is with no small pleasure, therefore, that we hear the trumpet of alarm sounded by the author of this address.

“He laments exceedingly the opinions which some of the leading (dissenting) ministers have avowed, on the subject of Catholic political emancipation; and calls upon them most earnestly, to state in writing, for the information of all, the CONSTITUTIONAL grounds, and the religious principles, upon which their opinion is founded, that *as Protestant Dissenters, we ought to assist Roman Catholics to obtain admission to Parliament; and that they may be rendered eligible to all the offices of political authority.* No one can regret more than the writer does, the kind of test which the constitution of his country has adopted for the political exclusion of Dissenters from the national establishment, because of the profanity and impiety connected with making the symbols of the dying love of the Redeemer a stepping-stone to office, and ‘the pick-lock of a place:’ and on that account principally, he ardently wishes it may be speedily and for ever removed. He is, nevertheless, of opinion, that until the Roman Catholics of the United Empire imitate the example which has been lately set them by many of the French Catholic priests in England, and *refuse to acknowledge the supremacy of the Pope,* they cannot give a sufficient pledge of their allegiance to the king, and therefore should not be entrusted with the

honours and jurisdictions of this Protestant kingdom." Advertisement.

In this Address, which was prefixed by Mr. Ivimey to a sermon on *the Supremacy of St. Peter, and the Bishops of Rome, his successors*, preached in the year 1735, by Mr. Daniel Neale, at Salters' Hall, and which has been this year republished;—after showing the rebellious character of the popish religion, the author thus proceeds:

"It is not my design, however, to charge the English Papists with an intention to rebel against the government; but I certainly consider them, from the nature of their subjection to the Pope, as being incompetent to give the required pledge of allegiance, under all circumstances, to the supreme authority in the state. Nor would I say a word that they may be deprived of the most perfect and entire *religious liberty*: indeed, if their own conduct respecting this subject may be suffered to speak their sentiments and feelings, they are themselves perfectly satisfied. It might be asked, 'What could be done more for them than is done?' What Roman Catholic can complain of any want of liberty to worship God according to the dictates of his conscience? Yea, are they not left at perfect liberty to propagate their sentiments, to build chapels, to establish colleges and schools, and to make proselytes in every part of the kingdom? It is their exclusion from a share in the government, of which they so heavily complain: they ask not for *religious liberty*, but for *political power*. It is not on account of religion that they are excluded from government, but because of their allegiance to a foreign jurisdiction, and the impossibility of their giving a sufficient pledge of their entire and perfect subjection to the Protestant Sovereign of these realms. Let it not then be said, that those persons who refuse to sanction the application of Roman Catholics for *political power*, are enemies to *religious liberty*. Nor even that those who may petition the legislature against their being admitted to seats in Parliament are unwilling that they should enjoy equal (political) rights, notwithstanding their difference of religious sentiments, if they can give the requisite pledge that they will not abuse their power to the injury of their fellow-subjects. Those who consider Papists as bound implicitly to obey the Pope, and not to keep faith with heretics, must, from a principle of self-preservation, strenuously oppose, by every lawful

and constitutional means, their obtaining that power which may enable them to destroy those by fire and sword who are deemed by them as without the pale of the church." P. xxiii.

To his other quotations from celebrated writers, the author might have added the following from Blackstone's Commentaries on the Laws of England, which, though it relates to toleration, applies *still more forcibly* to the granting of political power. Book IV. Chap. 4. "As to *Papists*, what has been said of the Protestant Dissenters would hold equally strong for a general toleration of them; provided their separation was founded only upon difference of opinion in religion, and their principles did not also extend to a *subversion of the civil government*. If once they could be brought to renounce the *supremacy of the Pope*, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay, even their transubstantiation. But WHILE THEY ACKNOWLEDGE A FOREIGN POWER, SUPERIOR TO THE SOVEREIGNTY OF THE KINGDOM, they cannot complain if the laws of that kingdom will not treat them upon the footing of good subjects."

Upon this principle it is a part of the constitution of these realms, that every king and queen, who shall succeed to the crown, shall, on the first day of the meeting of the first Parliament next after his or her coming to the crown, sitting on the throne in the House of Peers, in the presence of the Lords and Commons; or at his or her coronation, before such person as shall administer the coronation-oath, at the time of taking the same, which shall first happen; subscribe and repeat the declaration mentioned in the statute of the 30th of Charles the Second, for *preserving the king's person and government, by disabling Papists from sitting in either House of Parliament*. And that, if such king or queen shall be under the age of twelve years, he or she shall subscribe the same declaration at his or her coronation, on the first day of the meeting of the first Parliament which shall first happen after he or she shall have attained the age of twelve years."



We conclude with recommending this Address to the careful perusal of every lover of his king and of his country, earnestly beseeching him, if he has any regard for himself, or for his family, or for the security of the Protestant religion, that he will use every constitutional means for preventing the admission of Roman Catholics to the enjoyment of POLITICAL POWER.

*Appeal to Truth. A Farewell Sermon, preached at the Parish Church of Lutterworth, Leicestershire, on Wednesday Evening, December 30, 1818, in consequence of the Author's Dismissal from his Curacy by the Lord Bishop of Lincoln, being the third Time he has been removed under the influence of existing Laws: delivered before a large Audience, to whom this Sermon is affectionately inscribed, and published at their request and expense. By the Rev. G. Bugg, A.B. late Curate of Lutterworth, Author of "Spiritual Regeneration not necessarily connected with Baptism,"—"The Country Pastor," &c. Seeley. 28 pp.*

THE author of this sermon, who is well known to the religious world by his former publications, preached in the same church with the Morning Star of the Reformation, and has experienced very unkind treatment from his ecclesiastical superiors, as Wickliffe did from his, as the apostles did from the Jewish Sanhedrim, and as Fenelon did from the Lord Bishops of the Gallican church.

This is the third time Mr. Bugg has been removed under the influence of existing laws. What kind of laws must these laws of the Anglican church be, to be the instruments of injury and oppression to an innocent and worthy man, and such we know Mr. Bugg to be! We Dissenters rejoice that we are out of their reach.

We also rejoice that we have nothing to do with patrons of livings, and with Lord Bishops. Officers in the Christian church ought to be chosen by Christians; and no one ought to have the power of removing them but Christians. But so long as Christians are *rari nantes in gurgite vasto*, (Matt. vii. 14.) and, comparatively, the whole world lieth in

wickedness, is it very probable that the patrons of livings, and the nominators of Lord Bishops, will, in general, be good men? What check, then, is there in the Anglican church, that its bishops and other clergy shall be good men? And is it any strange or new thing, that they that are born after the flesh should persecute them that are born after the Spirit?

We could almost wish that Mr. Bugg would leave such a church, and would come over to the Protestant Dissenters. We will receive him with open arms; and we have no doubt but there are many societies of plain and pious and affectionate Christians amongst us, who are without a pastor, (for we have more churches than labourers,) with whom he might enjoy more happiness than he has ever yet enjoyed, and with whom he would be out of the reach of Lord Bishops.

The sermon is such a one as might be expected to be delivered by an injured and persecuted Christian minister. The author "commits the keeping of his soul to God in well-doing, as unto a faithful Creator;" and inculcates upon himself and his hearers a spirit of Christian forgiveness.

*Baptismal Immersion defended by Christians of all Denominations, in a Letter to a Pædobaptist. By William Newman, D.D. 6d.*

The mode of argumentation here used comprehends the argumentum ad verecundiam, and the argumentum ad hominem: the former, inasmuch as it is shown to have been the opinion of some of the greatest, wisest, and best men that ever lived, that baptism and dipping are synonymous; the latter, inasmuch as these persons were Episcopalians, Presbyterians, Independents, and Methodists.

The following are the author's remarks:

"1. The writers are confessedly, in general, among the most learned men that ever adorned the republic of letters: they must, therefore, be accounted competent judges of the meaning of a Greek word. If not—where shall we look for their superiors?

"2. They were in their respective com-

munions, (except the Quakers,) in the habit of adopting a different practice from that for which I plead. Nothing but regard to truth could have induced them to make these concessions. To produce their testimony, if they had been of the Baptist denomination, would have been puerile and trifling. But they were Pædobaptists: therefore, they are not only competent, but *unexceptionable* witnesses.

"3. They were not only persons of different nations, living in different ages, but they were also of the most discordant sentiments on many other subjects: yet it appears, that on the point before us, they perfectly agree. George Whitefield and John Wesley differed, I need not say, on several very important articles of doctrine. And you are aware that Dr. Owen and Dr. Priestley differed *toto cælo*, as far as the east from the west.

"4. It may be questioned whether any one could collect, on any other subject of equal importance, concessions of opponents, equally numerous, strong, and respectable. If it be said, 'the matter before us is a small matter;' I should reply, in the words of the Eclectic reviewer, 'small truths should no more be sacrificed to great, than great to small.' March, 1814. P. 321.

"5. The *argumentum ad hominem*, or the mode of arguing from the concessions of an opponent, is not only legitimate, fair, and manly, but sanctioned by the highest authority. Thus Paul, when at Athens, 'As certain also of your own poets have said,' Acts xvii. 28.

"6. It is so far from being true that the New Testament is obscure on this point, or that the word baptism is hard to be understood; that I should not hesitate to affirm there is no word of equal importance more clearly defined, more fully illustrated, or of which the meaning is more satisfactorily ascertained. See Mr. Anderson's recent publication, entitled '*The Baptists Justified*,' &c."

This work contains the substance of what was said to the author upon the meaning of the Greek word by the late Professor Porson; and concludes with the arguments of some learned and celebrated physicians in favour of cold bathing, derived from its being the primitive mode of Christian baptism.

Should there be any persons of opinion that the New Testament does not furnish evidence that primitive baptism was immersion, we recommend this pamphlet to their perusal.

*The Edinburgh Monthly Review.*  
Waugh and Innes, Edinburgh;  
G. and W. B. Whittaker, London.

We observe among the new periodical works lately announced, the above Review. While we are happy to see a promise given in the advertisement prefixed to No. I, that this work shall be conducted under a sacred regard to the principles of religion, natural and revealed,—it gives us pleasure to be able to add, that from what we have heard of the character of those who take the management of it, the public have every pledge that this promise will be fulfilled, and that none of those sarcasms against Christianity will be allowed to stain its pages, which are too often to be met with in some other publications of the day. We cordially wish the conductors of this new work much success. It commenced on the 1st of January, 1819.

*The Importance of Peace and Union in the Church of Christ, &c.: a Sermon preached at Christ-church, before the Meeting of the Associated Independent Churches of Hampshire.*  
By Samuel Sleight.

SINCE it is certain that peace among Christians, and united labours in the divine service, are highly approved of God, insure his gracious presence with us at all times, and naturally produce consequences invaluable,—the dissensions and rival exertions of the professed subjects of the kingdom of heaven, even when the character and imperfections of human nature are not forgotten, cannot fail to excite astonishment at their folly and wickedness who profess to be wise and good.

When will the avowed followers of him who was lowly and meek in heart, and who pleased not himself, that he might honour God, and felicitate man, firmly believe, and practically remember, that there are senses in which the residence of God among them cannot be reasonably expected, while anti-Christian factions strive, nor till the voice of discord is silent, and their hearts and their efforts are united? The Father of Christians is a God of love and of peace: his children, therefore, should cherish the same attachments.



The sermon before us, from Eph. iv. 3, was intended, by the worthy minister who delivered it, to produce peace where war is in operation; to prevent its unholy flames from enkindling; and to serve the general interests of Christian love and scriptural holiness.

The importance of tranquillity and concord is shown—by the genius and design of Christianity—by the fact that the best state of religion on earth is represented by images of peace and union—by the attachments of the pious, in all ages, to them—and by the consequences of their infraction.

The second part of this useful sermon prescribes the means of promoting peace and union in the churches of Christ.

The exhortation to Christians generally, urges them to attend to religion as a divine principle; to cherish the dispositions which directly promote concord; to form a habit of consideration; and to pray perseveringly for peace and union.

Churches are next addressed, and reminded that care in the admission of persons to church-fellowship, circumspection in the choice of officers, the maintenance of discipline, and a regard to the principles of equality, will tend to produce peace and union.

Ministers are, last of all, particularly reminded, that the avoidance of a controversial style of preaching, as much as possible; the improvement of intercourse with fellow-Christians, in inculcating concord and holy combination; the maintenance of independence of character; and the exercise of great caution in acting, when desired, in relation to the divisions of churches with which they are not connected; are all likely to serve the interests of peace and union.

This plain, conciliating discourse concludes with some faithful addresses, of a general nature, naturally arising out of the preceding discussion.

To say that the language of every one who reads this sermon with prayerful attention, in relation to the Christian church, will be, "Peace be within thy walls, and prosperity within thy palaces," is,

we think, no small recommendation of it to public regard.

*Sermons, translated from the French of Daniel de Superville, formerly Pastor of the French Protestant Church at Rotterdam; with Memoirs of his Life. By John Allen. 8vo. Bds. 9s. 418 Pages.*

*Sermons on various important Subjects. Translated from the French of Daniel de Superville, Sen.; by John Reynolds, Minister of the Gospel. 8vo. Bds. 8s. 408 Pages.*

DANIEL DE SUPERVILLE, descended from pious French Protestants, was born at Saumur in 1657. In 1683, he became pastor of the church at Loudun, 155 miles s. w. of Paris; but in the year 1685, he, with about six hundred of his ministerial brethren, and 800,000 Protestants, left his country, to escape from the diabolical barbarities of the pretended followers of Jesus Christ. He died at Rotterdam in 1728. His sermons have passed through many editions. The following character of them is given by Dr. Doddridge: "As for the French sermons, I never met with any of them that are to be compared with those of M. Superville, the Protestant divine at Rotterdam. He especially excels in the beauty of his imagery, descriptions, and similes, and some of the most pathetic expostulations I ever saw." M. Caillot, also, remarks concerning them, that they contain "specimens of real eloquence, which are equal to the most excellent of our Bourdaloues and Massillons.—How sublime," adds he, "is the exordium of the sermon upon the nativity of Christ!"

These Translations contain sermons selected from the original work; and it so happens that they are all different, except two which appear in both.

We will not give any opinion respecting the comparative merits of the two translations, but will transcribe a passage from the original, then subjoin the translation by each person, and leave our readers to judge for themselves.

"On passe plus loin; car quelle fin y a-t-il aux questions de l'homme? & l'on nous demande;—Dieu ne pouvoit-il

pàs empêcher la mutabilité d'Adam? Mes Freres, il ne s'agit pas de ce que Dieu pouvoit faire; mais de ce qu'il a jugé devoir faire selon sa sagesse & son bon plaisir, que l'homme ne peut vouloir contrôler sans extravagance. Disons plus. Par quelle raison croyons-nous que Dieu fût obligé à changer l'ordre de la nature, & à recourir à des voyes surnaturelles & miraculeuses pour arrêter la mutabilité de l'homme? N'étoit-ce point assez que Dieu lui eût donné toutes les perfections necessaires à sa nature, & suffisantes pour le rendre heureux dans l'état naturel? Il l'avoit laissé müable, il est vrai; mais cela étoit convenable aux loix de l'ordre. Car ce qui est purement naturel, est müable, capable d'alteration & de changement. Toutes les créatures du monde, sont sujettes au changement, chacun en leur genre. Comment est-ce que l'homme ne l'auroit pas été dans le sien? Il n'y a aucune creature qui puisse être exempte de cette mutabilité que par une voye surnaturelle, & par grace. Or Dieu n'étoit pas obligé d'ajouter la dispensation de la grace à celle de la nature; car outre qu'il est libre & maître de ses dons, c'est qu'il s'étoit sans doute prescrit cette loi d'ordre, d'agir successivement & par degrez, comme nous voyons qu'il le fait dans tous ses ouvrages; & qu'il avoit resolu de n'y ajouter la grace à la nature, que lorsque la premiere voye auroit manqué, & auroit été insuffisante." Septième édition, Tome premier, p. 466.

"This is not all; for what end is there to the questions of men? They ask, whether God could not prevent the mutability of Adam? Our business is not with what God *could* do, but with what he has thought proper to do, according to his wisdom and good pleasure, which, without extreme folly, man cannot wish to control. Besides, what reason have we for supposing any obligation upon God, to change the order of nature, and resort to supernatural and miraculous expedients to restrain the mutability of man? Was it not enough to have given him all the perfections essential to his nature, and sufficient to ensure happiness in his original state? He was left mutable, it is true; but this was agreeable to the laws of order: for that which is purely natural is mutable, capable of alteration and vicissitude. All the creatures are subject to change, every one in his kind; how should not man have been so in his? No creature can be exempted from this mutability, but in a supernatural way, and by divine grace, God was under no obligation to add the dispensation of grace to that of nature; for beside that he is free, and Lord of his

own favours, he had undoubtedly prescribed to himself this law of order, to act successively and by degrees, as he evidently does in all his works,—and had resolved not to superadd grace to nature till the first economy should have failed, and proved insufficient." Allen's Translation, p. 138.

"We may go further still; for what end are these questions, relative to man? and why are we asked them? Could not God have prevented the mutability of Adam? My brethren, the question is, not what God could have done; but what he has judged proper to be done, according to his wisdom, and the good pleasure of his will, which men cannot, without absurdity, attempt to control. We may say more. What reason have we to believe, that God was obliged to change the order of nature, and to have recourse to supernatural, and miraculous, things, to put a stop to the mutability of man. Was it not enough that God endued him with all the perfections necessary to his nature, and sufficient to render him happy in his natural state? He left him changeable, it is true, but this was consistent with the order of things. For that which is purely natural, is mutable, and capable of change and alteration. All the creatures in the world are changeable, every one according to his quality. How is it then that man should not be so? No creature can be exempt from this mutability, but by supernatural means, or by the influences of grace. But God was not obliged to add the dispensation of grace to that of nature; for besides his being free, and the proprietor of his gifts, he undoubtedly prescribed to himself this regulation, to act successively, and by degrees, as we see him acting in all his works; and that he had resolved not to add grace to nature, until the first plan had failed, or was found insufficient," Reynolds's Translation, p. 61.

Each translator gives us the life of the author. Mr. Allen's volume contains eleven sermons; Mr. Reynolds's, thirteen;—but Mr. Allen's contains a fine portrait of Superville, which Mr. Reynolds's does not. It is our duty, as Reviewers, to add, that Mr. Allen's volume *very far* excels the other in the beauty of its type, and the excellency of its paper. Mr. Allen, who is also the translator of Calvin's Institutions, and the author of the History of Modern Judaism, informs us at the beginning, that "the sermons now submitted to the public are intended to be followed by more."



## Foreign and Domestic Intelligence.

### STEPNEY ACADEMY.

*Report of the Committee, read at the Annual Meeting, January 12, 1819.*

"Your Committee report, that since your last annual meeting, five students have been received on the foundation of this Society.

"Robert Oxlad, from the church at Chatham, has been admitted at Stepney. Samuel Nott, from the church at Saffron-Walden, and Richard May, from the church at Falmouth, are expected to enter immediately. David Davis, from the church at Haverford-West, has been placed for one year with the Rev. Micah Thomas of Abergavenny; and David Nunnick, from the church at Evesham, with the Rev. Mr. Gray, at Chipping-Norton.

"The Report of the last year mentioned two students under the care of the Rev. Mr. Anderson of Dunstable—James Puntis, and Edmund Perkins. The former has been admitted at Stepney, and the latter is returned into Lancashire.

"Five students have, in the course of the past year, left the Academy at Stepney. William Stone has obtained, through the kindness of the Rev. Joseph Hughes, an exhibition at the University of Edinburgh, on the foundation of Dr. Ward. John Reynolds is supplying the church at Isleham, in Cambridgeshire; and Josiah Denham, the church at Crayford, in Kent. George Pope is assistant preacher in the church at Collingham, with the Rev. Mr. Nicholls. Samuel Day is preaching to a congregation near Melbourn. W. Fisher, who had spent two years with the Rev. Mr. Pengilly of Newcastle-upon-Tyne, is settled over the church at Cold Rowley in the county of Durham; and John Bane, who had spent two years with the Rev. Mr. Kinghorn, is become the pastor of the church at Aylesham in Norfolk.

"There are forty-four ministers now employed, either in stated or occasional labours, who have received advantages, in a greater or less degree, under the patronage of this Society; and who are thereby, doubtless, better qualified for their sacred employment. From many of these good men, very pleasing accounts have been received of their usefulness in the work of the Lord, in the situations where Pro-

vidence has placed them—in England and Wales; and in Ireland."

It was respectfully and earnestly recommended to the ministers in London, to form Committees, with a view to solicit support from the friends of religion and literature in their respective connexions, as the best means of augmenting the funds of the Society. It was requested, at the same time, that all the friends of the Stepney Institution would unite in fervent supplications to the great Head of the church, that he would shed in abundance the powerful and gracious influences of his Spirit upon it, that it might flourish as the vine, and cast forth its roots as Lebanon.

Thanks were voted to several persons, for donations of books to the Stepney library. The catalogue of books in the library may be seen at Mr. Button's, Paternoster-row, and at Stepney.

The Committee for the present year are, the Rev. Dr. Newman, President; Joseph Gutteridge, Esq. Treasurer; the Rev. Thomas Thomas, Secretary; the Rev. John Edwards; the Rev. Thomas Griffin; the Rev. James Hoby; the Rev. Joseph Ivimey; the Rev. George Pritchard; Daniel Alexander, Esq.; Mr. Chapman Barber; Mr. William Beddome; Mr. William Burs; Mr. W. P. Bartlett; Mr. W. Cornwell; Mr. J. Danford; Mr. Jon. Dawson; Mr. H. Fletcher; Mr. W. Freme; Mr. W. Gillman; Mr. J. Marshall; Mr. J. Penny; Mr. E. Smith; Mr. J. J. Smith; and Mr. R. Westley.

*Classical Tutor*—The Rev. S. Young, Stepney.

*Mathematical Tutor*—The Rev. F. A. Cox, A.M. Hackney.

Subscriptions and donations are received by the Treasurer; or any gentleman of the Committee; and by Mr. B. Lepard, Punderson-place, Bethnal-green, Collector.

Applications on behalf of the candidates may be sent to the Secretary.

The following Form is recommended to such persons as may be inclined to bequeath legacies for the support of this Institution:

ITEM. I give and bequeath unto the Treasurer, for the time being, of The Baptist Academical Institution at Stepney, near London, established in the year 1810, the sum of \_\_\_\_\_ to be applied

towards supporting and carrying on the designs of the said Institution; which I direct to be paid by my executors, within ——— months after my decease, out of my personal estate.

### DEATH OF THE LATE QUEEN.

THE London dissenting ministers of the three denominations, desirous of manifesting their attachment to the Royal Family, held an extraordinary meeting at the Library, Red-cross-street, February 9, 1819, when the following Resolutions were unanimously adopted:

1. That our strong feelings of attachment to the illustrious House of Brunswick, both as Britons and as Protestant Dissenters, excite in us a lively interest in any event which must affect the happiness of our Royal Family.

2. That the Death of the late Queen, while it calls for our humble and pious submission to such a dispensation, as the appointment of infinite and infallible Wisdom, powerfully claims our cordial sympathy with those who lament the interruption which it occasioned in the enjoyments of public and domestic life.

3. That the moral advantages derived to society from her Majesty's own example, and the discountenance which she uniformly and steadily shewed to vice, cannot be too highly appreciated; and that the loss of such a pattern in an exalted station, must, by every friend to religion and virtue, be deeply deplored.

4. That though we deem it most expedient and respectful to abstain from such personal communications of our feelings, as might revive the painful sensations which have agitated the minds of the Royal Family, we do sincerely condole with the Prince Regent, and the other branches of his Royal House, on the demise of their beloved and revered parent; and are at the same time sensible that the poignancy of their grief must be considerably alleviated, by the recollection of the exemplary filial piety which they manifested towards her during her protracted illness.

Signed by order of the meeting,

WILLIAM NEWMAN, D.D. Chairman.

### ASSOCIATIONS

WILL BE HELD:

WILTS and SOMERSET, at Warminster, April 14, 1819. — BEDFORDSHIRE, at Rushden, Northamptonshire, May 6, 1819.

### ANNUAL MEETINGS.

#### IRISH FREE-SCHOOLS, LONDON.

THE Annual Meetings of these Schools, situated in St. Giles's, and on Saffron-hill, have been held during the present month. Nearly 500 children—of both sexes—are daily instructed in reading the scriptures. Much good has been accomplished in bettering the morals and circumstances of the poor children. The examination of the children excited great interest, and proved highly satisfactory to the company which assembled on these occasions.

### ORDINATIONS.

#### CORSLEY, WILTS.

Rev. John Parsons, October 1, 1818. Introductory address, Rev. Mr. Philips. Questions, Rev. T. Gough, Westbury Leigh. Ordination prayer, Rev. Mr. Roberts, Stretton. Charge, Rev. W. Clift. Address to the Church, Rev. S. Saunders, Frome. The meeting-house was opened April 11, 1811, for building which the congregation are £200 in arrears. Mr. Parsons was to visit London early in the year, to solicit contributions.

#### REDRUTH, CORNWALL.

Rev. John Dore, October 28, 1818. — Reading of the scriptures and prayer, Rev. Mr. Dore, Lymington. Introductory address, Rev. Mr. Lane, Helston. Ordination prayer, and charge, 2 Tim. ii. 15, Rev. Mr. Pryer, Falmouth. Address to the church, Deut. iii. 8, Rev. Mr. Down, Truro.

#### IPSWICH.

Rev. William Reynolds, from Blandford-street, London, November 10, 1818. — Reading of the scriptures and prayer, Rev. Mr. Weare, Ipswich. Introductory address, Rev. Mr. Cole, Otley. Ordination prayer, Rev. Mr. Thompson, Grimsburgh. Charge, 2 Tim. ii. 7, Rev. Mr. Keeble, London. Address to the church, 1 Tim. iii. 15, Rev. Mr. Ward, Diss.

#### LOWESTOFT.

Rev. Mr. White, March 2, 1819. — Reading of the scriptures and prayer, Rev. Mr. Morris. Charge, 1 Peter v.



1, 2, Rev. Mr. Goymer. Introductory address, ordination prayer, and address to the church, Rev. xvii. 14, Rev. Mr. Ward.

### CHEPSTOW, MONMOUTHSHIRE.

(*A Church newly formed.*)

Rev. Joshua Lewis, December 25, 1818.—Reading of the scriptures and prayer, Rev. Mr. Jones, of Cardiff. Introductory address, ordination prayer, and charge, Mal. ii. 5—7, Dr. Ryland. Address to the church, 1 Thess. v. 12, 13, Rev. John James, of Pont Rhydykin.

The church at Chepstow return their grateful acknowledgments to those churches and individuals who kindly received Mr. Lewis, and contributed towards their place of worship, on which a debt of about £400 yet remains.

### NEW CHAPELS OPENED.

#### HADLEIGH, SUFFOLK.

September 2, 1818, a Baptist chapel was opened at Hadleigh, Suffolk. Reading and prayer, Rev. Mr. Squirrel, of Sutton; Rev. Mr. Ward, of Diss, preached in the morning. P. M. Reading and prayer, Rev. Mr. Taylor, Independent; and Rev. Mr. White, of Lowestoft, preached. Evening, Rev. Mr. Parker preached.

#### WOTTON-UNDER-EDGE.

October 15, 1818, the newly-erected Baptist chapel at Wotton-under-Edge, was opened for divine worship. Sermons by Dr. Ryland, Rev. W. Jay, and Rev. W. Winterbotham. Prayers by Rev. Messrs. Edkins, of Forest Green; Lewis, of Wotton; Bishop, of Gloucester; Jones; Hawkins; and Sibree.

It is about a century since this church was formed, about which time the house, in which they formerly met, was fitted up for that purpose.

#### GREENFORD, MIDDLESEX.

A convenient house has been fitted up, in which Mr. Richard Thatcher constantly preaches. Messrs. Pritchard and Ivimey preached at the opening on the 16th of February, 1819, when a church was formed, consisting of nine members. Much good has been done since the gospel has been introduced into this and the adjoining villages.

#### WEBBER-STREET, SURRY-ROAD.

A neat meeting-house has been erected, 30 feet by 45, in this new neighbourhood. It was opened on Wednesday, March 3, 1819, when Messrs. Pritchard, Ivimey, and Upton preached. The congregation is to be constantly supplied by Mr. J. Barnett, late of Bradford, Wilts.

#### OXFORD-STREET, LONDON.

A good meeting-house has been fitted up for the use of the church and congregation under the care of Mr. John Buck. It was opened February, 1819. Dr. Waugh, and Mr. Davis of Plymouth Dock, preached on the occasion.

#### SUNDAY SCHOOL,

*South-Street, Walworth-Common.*

This school has cost 189*l.* 10*s.* 6*d.* There are now 386 children on the books. It is intended to occupy the morning and afternoon of the sabbath in the instruction of the children, and to establish divine worship in the evening.

To defray the above-mentioned expenses, application is now made to the liberality of the public.

Subscriptions will be received by T. Thompson, Esq. Brixton-hill, Surry; J. Aylwin, Esq. Walworth-villa, Walworth-common; Rev. J. M. Cramp, 1, Buckingham-place, Kent-road; Messrs. T. and B. Pewtress, 67, Newington-causeway; and Mr. Warn, Manor-place, Walworth.

#### SOCIETY

#### FOR REDUCING POOR RATES.

MR. B. WILLS, King's Head, Poultry, Secretary, &c. requests information concerning modes of employment which will not interfere with those already existing; and the various ways in which the Poor Rates may be diminished.

#### REV. THOMAS SOWERBY.

IN our next Number we intend giving a *correct* Memoir of the late Mr. SOWERBY, the materials for which will be provided by one of his intimate friends, and a Deacon of the church of which Mr. Sowerby was pastor at Battlebridge. We are happy to have such an opportunity of contradicting an unjust statement which has been made, that Mr. Sowerby was neglected by his brethren in the ministry; by all of whom he was held in very high estimation.

#### REV. DR. JENKINS.

WE understand that a friend of the late Dr. JENKINS has undertaken to publish two volumes of sermons, to which a Memoir of Dr. Jenkins will be prefixed.

## LINES,

*Written on reading of the melancholy Death of Mrs. Sutton, in the  
Missionary Herald for February.*

O THOU SUPREME ! whose wondrous works and ways  
Ours far surpass, as heaven transcends the earth !

Shrouded in darkness, thy Almighty hand

Our bliss bestows, and then unseen recalls.

'Twas late we saw, with an unmingl'd joy,

Burning with love to Christ, a happy pair ;

A pair, whose glowing zeal this island vain

Attempted to confine. Of lands they heard

Wrapt in a moral darkness, Reason vain

Should 'tempt to penetrate ; teeming with souls

Invaluable, which of no arm had heard

To bring salvation, but those idol gods

Whom they deceiv'd suppos'd this power possess.

Heard but of Ganges' cleansing fount, whose lave

May from external filth the body cleanse,

But leaves the soul still vile, as all must do,

The one 'except the Saviour's blood supplies.

This pair (whom the important subject near

Had led us to forget,) in question heard

Jehovah asking in the sacred page,

" Whom shall I send, and who for us will go,

To tell this dying race, ONE ARM there is

Which HATH salvation brought, and them can save ;

One fount still open stands, for vilest free ;

There bid them wash and live ?" An answer quick,

Prompted by love to souls, returns—" Us send ;

We will thy message bear—point to that mount

On which the Lamb was slain, and guilt aton'd."

They go : and daily prayers to Heaven are sent,

That HE who rules the waves will danger keep

From them far distant ;—and these prayers are heard.

How glad our hearts th' intelligence receiv'd

Of their arrival safe, and prospects bright

To ornament with gems the Saviour's crown.

But these delightful hopes have only serv'd

To blacken following scenes ! Our sister's gone !

Gone from her work belov'd ! Our brother's left

A wand'rer in a distant land ! One babe,

Dear pledge of sweet connexion, cheers his heart ;

And while it pleases gives the keenest pain.

Ah ! why great God is this ? Faith staggers here,

And but with trembling hand the promise holds.

Reason with awful haste usurps the throne,

Arraigns before her bar infallible

Thy deep designs ;—with daring boast she asks,

While murmurs and repinings fill her train,

" Why thus thy conduct to the sons of men ?

Art thou the good, the wise, the only wise ?

It cannot be ! Thou ill in this hast done !"

But stop, blasphemer daring ! Stay, O stay

Thine insults to thy God ! Let Faith her seat

Resume. Reason, abash'd retire ; while Hope

Fast binds the soul to that unshaken word,

Which still declares, " All things shall work for good."

O come, thou blest Submission ; lay us low ;

Calm our rebellion at the Saviour's feet :

God still is wise, and still in goodness acts ;—

And though from us our " dear delights" he takes,

He takes his own, and " BLESSED BE HIS NAME !"

Bristol, Feb. 6, 1819.

PLORATOR.



# Irish Chronicle.

*Extracts from the Rev. Isaac McCarthy's Journal, dated*

*Abbyleix, December 26, 1816.*

DEAR BROTHER,

Saturday, 26.—I preached at Mr. P.'s, near the Poor-man's-bridge, and was well attended.

Lord's-day, 27.—I preached at Abbyleix, and published my intention of baptizing two persons at three o'clock P. M.; at which time I had a large concourse of most attentive spectators, and several of them the most respectable of that country. I baptized them at the Poor-man's-bridge. This was a fine opportunity to preach my adorable Redeemer to the astonished auditory, as an all-sufficient Saviour, which was the object of my giving publicity to it. I also gave a short description of baptism, sung a hymn, prayed, and then baptized them on the profession of their repentance towards God, and faith in our Lord Jesus Christ; and when I came up out of the water, advised the people to read the word of God diligently for themselves, to see whether these things are so, and informed them I purposed preaching at Mr. F.'s, near the bridge, at five; where I had a large congregation. I preached from Acts ii. 41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about 3,000 souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." I have much cause to praise the Lord for his goodness to me, in making so unworthy a creature the honoured instrument of leading perishing sinners to the knowledge of the glorious gospel.

On Monday, January 4, I inspected P. C.'s school. He had 126 children present; 38 of them repetitioners; 16 of them repeated one chapter each; 10, two chapters each; eight repeated three each; one repeated four, and three repeated five each: these were got off since my last visit to that country, and several are Catholics. I also inspected Mrs. C.'s school; she is well qualified to teach, and seems most attentive to the children under her superintendence. She had 68 children present, 14 of whom

are repetitioners: one child repeated one chapter; five repeated two each; three repeated three each; three repeated four each; and one repeated ten.

January, 11.—I inspected Mr. G.'s school at Ferbane. He had 40 children present; 12 of whom are repetitioners. I also inspected Mrs. H.'s school. She had about 40 children present, and I think they had made the greatest proficiency, for the time, of any children I ever saw, which is owing to her indefatigable attention.

Wednesday, 13.—Preached at Ballycumber. My congregation was much larger than on Sunday evening. Friday, at Tullamore; Saturday, at Rahue. I am sorry to announce the opposition made to the education of the children, by the priest in this neighbourhood. Several of the children have returned the Testaments. I seemed to take little notice of their conduct, but simply told them, that those who left the school would not be re-admitted, which seemed to have more influence than a thousand arguments.

Monday, 18.—I inspected a school, and notwithstanding the opposition, we had 57 children present; 23 of whom repeated chapters of the New Testament. This evening preached at Keltubber castle, and was numerously attended, although the first time there. Tuesday, in the school-room. I have the happiness to say, the fruits of our exertions to promulgate the knowledge of the gospel in this neighbourhood now appear, as several of the young people have formed prayer-meetings, at which they worship God in my absence; and the younger class, under the superintendence of Miss B. are increasing in the knowledge of the scriptures, and take the utmost pleasure in attending at the meeting to sing the praises of their adorable Lord. I look forward to the time when the revival of the drooping cause of God shall appear in Rahue, through the means of the school, and preaching of the word of life. We must plough in hope, as we have the promise of God to encourage us;—"In the morning sow thy seed," &c.

Wednesday, 20.—I inspected the new school at Neckavil, taught by Mr. M'M. and under the superintendence of Mrs. T. B. who takes the utmost interest

in the promotion of the object there. This day was most inclement: nevertheless, we had 55 children present, though they knew nothing of my coming.

Thursday, February 4.—Proceeded to Mountnoth, and obtained permission to preach in the market-house; sent the bellman to give publicity to my preaching that evening, and had about 300 most attentive hearers. All seemed to be much pleased, and several expressed the most ardent wishes for my return.

Lord's-day, February 7.—Preached at Abhyeleix at ten o'clock A. M.; and at Mr. F.'s, at the Poor-man's-bridge, at six o'clock in the evening. On Monday and Tuesday at Mr. C.'s. It is most delightful to see the people flocking from house to house to hear the word of life.

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*Extract of a Letter from P. B. a Reader of the Irish Scriptures, dated*

*Kilmaticque, Feb. 11, 1819.*

IN the course of the past month I have been reading and explaining the word of life in my own neighbourhood; and the Lord, blessed be his holy name, is working among them so far as to make them willing to hear his word. I was at the house of J. M. a few days ago, reading and explaining the Irish Testament. After night-fall, both men and women crowded in, until the house was almost full, and continued there until about ten o'clock. They paid the greatest attention, and said, that they did not know why their clergy should forbid the people to read that blessed book. One of the men replied, "It is for fear that we should know any thing but what they dictate to us, and pay them well for; but," added he, "if I was able to read, I never would part with the Irish Testament." I told him, the scriptures were not made for the reader more than the hearer, and that he should go to hear the word of the Saviour where he could hear it read. He said, he would; nor would he be afraid of any man, and requested me to go to his place. When the people were about to separate, he told them, the night before he had been playing cards, but how much more happy he found himself this evening, in listening to what he had never heard before.

Last sabbath night I went to the next village. I read the scriptures in the house of A. H. When the neighbours heard that I was there, and that I had the Irish Testament with me, they came in and heard with the greatest attention. I endeavoured to show them the free redemption by Jesus Christ, and their own state

by nature and practice. The day following, two of the men came to my own house. They said they would come every day while I was at home, that they might be able to read Irish themselves. One of them had three little boys going to G.'s school, and said he never would take them away for the priest, or any other man. I slept at the house of P. H. two nights ago, and read and explained the word of God to the family, which they were happy to hear. He requested me to give his son a Testament, which he would keep safely.

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*Extract of a Letter from the Rev. T. C. Keen, of Newry, dated*

*February 15, 1819.*

I HAVE the mortification to say, that the place in which we meet for worship is not sufficiently large to contain all who would attend on an evening. We have admitted one member to church-fellowship since I wrote last, and have another candidate, who will be received as soon as suitable information respecting moral character has been obtained.

Last Lord's-day week I preached in the city of Armagh, for the Independent minister there; I am desirous of uniting with pious men of every denomination in promoting the welfare of this country, and am happy to be able to say, there are some ministers of this description within a few miles of me, who are like-minded. Through the kindness of one of them I shall be able to leave Newry next Lord's-day, on which occasion I intend preaching in the morning about five miles distant, and in the evening about seven.

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*Extract of a Letter from W. M. a Reader of the Irish Scriptures.*

*Ballinacarrow, February 17, 1819.*

IN my last journal I let you know that I was to return to Tyrone. For these four years past, when I have passed through that country, I called at a village of Catholics, whose chief object was controversy, and wresting the scriptures, to support their superstitions. I grew discouraged, and thought of not calling again. However, calling again on my return, there was not one word of contradiction, but all paid attention. The Lord has his own time when to seek and find a lost sheep. Three of these persons staid all night, nor had they any sleep. They saw how a sinner can be accepted with God. Darkness seemed removed from their minds, except concerning the read



presence, which they could not give up. The sixth chapter of John's gospel was read over: and over again, but the veil still continued. I referred them to 1 Corinthians for an explanation, but had to part without success. However, they requested I would soon be with them again, and accordingly I was. Their champion, a man of great natural abilities, who reads the scriptures both in English and Irish, said he would rather, than any other consideration, that this doubt, (concerning the real presence,) could be removed. I observed that their priests appeared to have no idea of the spirituality of the scriptures, and being deceived, they must deceive others; for, by their own expressions, when administering the wafer, every one of them takes it to his own condemnation, as he says, "If ye receive it clear from sin it is eternal nourishment; if otherwise, eternal damnation." Judge then for yourselves. I then read Hebrews x. "By one offering," &c. At length, through the blessing of God, this had the desired effect. I showed them the dreadful state they were in; the principal antagonist shed tears, and exclaimed, "We are undone." Another added, "We are." The third only said, "It was a great miracle to feed the 5,000 with the five loaves," &c. This brought on another explanation. I besought them to hear patiently. I showed them, that amongst the miracles performed by the apostles, in the name of Christ, none dared to say they ever wrought a miracle on *him*. This they agreed to. Two of them said, as the jailor, "What shall we do to be saved?" I gave them the same answer the jailor got. "For your comfort," said I, "the call is, Come out of her, my people. If ye are the people of God, ye will obey the call." Two of them said, they would; the other did not utter a word. We parted, each having a longing desire to meet again; indeed, at this time, I have been overjoyed in every direction, a visible blessing attending our labours. But after a calm, a storm is naturally expected; having met Mr. Wilson yesterday returning from Tubbercurry, he brought the disagreeable account, that all the schools in that neighbourhood are dispersed by the wicked priests; however, there is no opposition in these parts yet, and there are so many have heard the scriptures read, that I hope there will be little made. As the cause is the Lord's, we have only to rest assured, that, in his own appointed time, he will accomplish his promises to his church. We have great cause for thanksgiving, that hitherto our labour has not been in vain. Many

a soul, during the last four years, has been called out of darkness, and it is surprising to hear the answers and views of the very children at the schools.

*Account of the Present State of the Schools of the Baptist Irish Society, by the Superintendent, Rev. Josiah Wilson of Ballina, in a Letter to the Secretary.*

Ballina, March 9, 1819.

DEAR SIR,

I mentioned in my last journal that the society had in Connaught 60 schools, and 16 in other parts of the country; and that there are 17 Irish readers, who are actively employed. I now proceed to state particulars relative to some of the schools, that will serve as motives to *gratitude* and to *increased exertions*.

SCHOOL No. 1. Since the last inspection, seven boys have left this school; having continued as long as their parents could allow them: most of them entered the school without a knowledge of their letters; but on their leaving, they could *read, write, and cast accounts*, sufficiently well for all the common purposes of life; and being at the head of the Testament class, they had from 20 to 60 chapters committed to memory; the school has not been established two years. Many more have left under similar circumstances, but I was not personally acquainted with them.

No. 3. Is one of the new schools established this year, in the centre of a bog, on which there are some rays of light already communicated, never before discovered; I inspected it last Saturday with much satisfaction; nor was the salutation I received on my way home less grateful. A woman, a stranger to me, but who knew my errand, addressed me by the common salutation, "You are welcome, Sir." I thanked her. She rejoined, "God bless you, Sir, for coming to this part."

No. 7. Is a school established in May last; the master is a Catholic, but indefatigable in his duty; which is evinced by the attendance of the children, of whom I have never found less than 95 present; and it should be remembered, that the masters seldom knew of my coming.

No. 25. Is the "Norwich school;" you will observe there are no children in the alphabet; this is, generally speaking, a certain mark of attention on the part of the teacher; there are 20 girls learning to knit.

No. 27. Is the school that was reduced to 24; but, as I predicted, it is in a state of convalescence; it was wounded, but not mortally.

No. 41. Is the best school on the establishment; there are so many children, that I have engaged the master's sister to help him, at £4 per annum; I have therefore marked the salary £5 for this quarter.

No. 45. Had a less number than usual, in consequence of the fever prevailing in the neighbourhood, as it does still in many districts. I notice it, to say, that a respectable lady, in the vicinity of the school, has taken the charge of 13 of the children for the present, who live near her, whom she instructs three hours in the day.

No. 50. In this school three girls repeated the whole of the Gospel of John, I having appointed that gospel to be committed to memory in all the schools. Many in this and in other schools repeated nearly as much; but these are the first who completed the book, for which I rewarded them. I wish that some of our English friends would send me some interesting publications to dispose of in this way.

No. 51. This is one of the smallest of the schools as to number, but, perhaps, the greatest as to utility; the reason for which is, that several ladies occasionally assist in teaching the children.

In this school there is a little, I was going to say *angel*, but I should say *girl*, who entered the school at its commencement in May last, a little more than six years of age at present, who repeated correctly ten chapters in John, and who did not know her letters when she entered the school. There is also a little boy of the same age, who, when I inspected the school two months before, was putting his letters together, and who at the last inspection, was able to spell and read, and repeated nearly three chapters correctly.

These are specimens, which might be greatly multiplied, of what is doing in the schools for the money contributed for the support of the Baptist Irish Society. We need not wonder that there should be opposition from those who cannot endure the light.

I will add here, that the Irish readers are generally very diligent in the discharge of their important work; a work which some of them feel to be as delightful, as competent judges know it to be advantageous. Many persons have been, I hope, savingly converted by their useful labours.

With respect to my preaching, I will not say much: "God is my witness, whom I serve in the gospel of his Son." I preach whenever an opportunity offers;

and there is in almost every place an increasing desire to hear; indeed, this is much more extensive than I can possibly gratify. Already have I heard the cry, "If the schools are broken up, you can come and preach to us the oftener." There are so many who wish to hear the gospel, that I should rejoice to have a fellow labourer in this extensive field.

Permit me again to request, that this subject may be seriously considered by the committee; but whether I have any one to share this honour with me or not, though I cannot do all I wish, I will, by divine assistance, do all I can; and then say, "I am an unprofitable servant."

I received your letter requesting me to go to Dublin, which I will endeavour to comply with by the time mentioned. In order to which, although it was not till yesterday that I completed this quarter's inspection, I will begin again next week, as, through mercy, my health is perfectly restored; but I will take care to be at home to pay the school-masters and readers by the close of the month.

You will please to forward books immediately to Ballina, as I wish to provide for the schools before I go to Dublin, and the Erris men will want books at the end of the month.

States, not less than twelve dozen; English Testaments, the same number; with a good stock of Spelling Books, Primers, and Table Books; and some Alphabet Cards.

J. WILSON.

#### STATE OF THE FUNDS.

THE exhausted state of the funds of the Society, has rendered it necessary that prompt and energetic measures should be immediately adopted to endeavour to replenish them. For that purpose, the Committee have requested the Rev. Moses Fisher of Liverpool, and the Rev. B. H. Draper of Coseley, to visit Scotland in the month of April; which they have kindly undertaken to do. The Rev. Wm. Shenstone of London has also engaged to visit Liverpool for the same object. Some others of their brethren in the ministry have signified their readiness to go to other parts of the kingdom.

The Committee respectfully remind the friends of Ireland, that there are nearly one hundred persons employed, who are looking up to the Society for support.

Donations will be received by William Burls, Esq. Treasurer, 56, Lothbury; and Mr. Ivimey, Secretary, Harper-street, London.



# Missionary Herald.

## BAPTIST MISSION.

### SERAMPORE.

*From Mr. Ward to Dr. Ryland, dated*

*Serampore, September 4, 1818.*

I SEND you on the other side one of Kristno's journals. He is at present here: he came down for the restoration of his health, and has preached here with great acceptance. But, till the Spirit is poured out from on high, all our efforts are vain as it respects fruit. Oh! my dear Sir, what shall we do, unless this blessing be soon poured out. Our Christian Hindoos are dwarfs; our hearers sleep, or go away unmoved by the most awakening discourses. The labourers are few, and poor and weak; but, if refreshed by this living water, each one would become a Samson.

Either we have not hit the chord which touches the heart of a Hindoo, or it is our jargon, or something or other is amiss. Powerful impressions, as in David Brainerd's congregations, we have never seen.

Cannot you English Christians help us more, not by money; but cannot you pray more, pray more fervently, for this one blessing—the outpouring of the Spirit's influence. Human strength of body in this country is as the strength of a child; and labour here is indeed labour, and therefore “labour in vain” here means much more than in a cold climate. Still the chief ground of grief is, that myriads, like blades of grass, are perishing. Oh! my dear Sir, let the people of England listen to this loud call, the groans of perishing millions, and let them try what fervent inwrought prayer can do.

Yours, in the best relation,

W. WARD.

*Shree Krishna-pal humbly writes:*

THROUGH the grace of God the Father, and of our Lord Jesus Christ, the writer is in a state of health and peace. More particularly, in two days we ar-

rived at Bulurapore, where we put up at the office of the tax-gatherer, and proclaimed the glad tidings of the death of our Lord Jesus Christ. Very many persons heard the word. Secondly, we then proceeded to Kachunpore, where we saw that the people had set up three images, Chamar-Kalee, Lukshme, and Peirasur. Here we read the divine word, and prayed in the name of Christ, when all the people of the village abandoned the gods, and cried out, “Let us break down these places of the gods, that the gods may never come into this place again.” Agreeably to these words, they broke down with their feet these places of the gods. After this, we arrived at Dinagepore. A few days afterwards, we crossed the river Atrache, where, at the Varoonce festival, crowds of people assembled; and here Nidhiram and Pudmulochun assisted me in publishing the good news of our Lord Jesus Christ's death, and in distributing many tracts. While thus employed, I met with Goluk-Mukooyya, a brahmin, who said, “O brother, I do not serve the gods! Brumha God, let him be blessed: I serve him.” I replied, “O brahmin, God hears not the prayers of sinners; but they who through the atoning death of our Lord Jesus Christ pray, their words he hears. For except the justice and love of God can embrace each other, sinners cannot be saved; but in the death of Christ these two are united: on which account, God has appointed Jesus Christ to the work of a Saviour. Therefore they who have laid hold of the death of Christ by faith are saved.” He then said, “I have an elder brother, if you can visit him at Raneegunj, he will be glad to see you.” We assured him that we would visit them on Lord's-day. We accordingly went, and I read from the third of John the account of the new birth. He, hearing, remained in silence, but convinced, and at length promised that he would go to the Sahab at Dinagepore, and hear from him these words.

We next proceeded to Shikmurdair, and, on the first day, arrived at Sa-

damuhul, and staid there three days, during which time I held meetings for prayer and worship, and visited the brethren and sisters from house to house, teaching them the doctrines of the gospel. We then went forward to the fair, where I proclaimed the glad tidings, and gave away tracts. On the 29th of April, we left Dinagepore, and came to Katavave, where I made known our message, reading the first of John. All the villagers were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They then requested that I would give them some instructions from the holy book, and leave them in writing. I then wrote some passages from the twelfth of the Romans, "Brethren, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service, &c. Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods can have no power, but he shall obtain salvation." I added, "They into whose hands these instructions shall fall, after reading them, must copy and send them to the three next villages, or stand charged with guilt in the world to come, of the ruin of all those souls."

11th of May, 1818.

*Extract of a Letter from Mr. Ward to Mr. Ivimey, dated*

*Serampore, Sept. 4, 1818.*

You will, ere this, have heard of the death of poor sister Sutton, who died a few days after child-birth. Young Stephen is now under the care of my dear wife. Brother Sutton, disappointed in his wish to go into Orissa, is now gone up to Cutwa, to brother William Carey, where he hopes to get acquainted with the Bengalee. We are going to place a native Portuguese, named De Cruz, at Midnapore, on the borders of Orissa, so that he may send books in that language into the country, by means of the thousands of pilgrims who pass through Midnapore to the temple of Juggernaut.

Last Lord's-day, Krishnoo baptized a brahman, who used to live by keeping a shop of gods. He has given up his gods, his shasters, and his poita, as badges of a disgraceful and ruinous ignorance. I have got one of the gods, a brass image of Gopal, a form of Krishna; the name signifying a cow herd, from *go*, a cow, and *pal*, a lord. Last ordinance day, a Mr. W. a company's servant, was baptized; and since then, that is last

Tuesday, he was married to brother Marshman's eldest daughter, Susan. He is a very sensible, pious man, of very extensive reading.

My health has been very indifferent lately, and I should not wonder if you see me ere long, perhaps about May next, seeking health in your cold climate: brother Carey enjoys pretty good health, and brother Marshman still wears uncommonly well.

### JUGGERNAUT'S CAR.

On the 5th day of July, the annual drawing forth of Juggernaut's car took place at Muhesha, near Rishera. On these occasions, Juggernaut is placed in his car, and drawn about two miles to Bullbhpoora; when he is let down from the car by means of ropes, and carried to the temple of his brother Radhabullbh, about two miles distant. There he remains eight days, enjoying, according to the natives, the delightful society of his brother and sister. The influx of worshippers on these days is immense. Women who never appear in public on other occasions, visit the temple and present offerings according to their circumstances. Three or four hundred boats may be seen on the river, passing and repassing with crowds of females, some of them from a distance of two or three days' journey. On the ninth day Juggernaut leaves his brother, remounts his car, and is drawn to his own temple, amidst the enthusiastic shouts of the people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on these occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual. A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The proprietor of the car, standing before it, lamented in bitter terms the ruin which this event entailed on his ancestor who had built the car. The Hindoos imagine, that a man continues immortal, as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Valmiki as still enjoying immor-



tality, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immovable, and the whole multitude exclaimed that nothing but the presence of his brother Radha-bullubb would induce Juggernaut to move. Messengers were immediately dispatched for Radha-bullubb, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no farther; that he had never gone farther from his own temple on any other occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car and the sacerdotal proprietors of Radha-bullubb, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radha-bullubb proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It however again remained stationary after proceeding but a few yards, and Radha-bullubb was obliged to return without his brother.

In two or three days the priests of Radha-bullubb began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 232 rupees, and the farmers plainly saw, that unless Juggernaut could be brought to the temple, they should lose, not only the profits which they usually made above that amount, but be unable to realize even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the multitude with anxiety. They attributed it to various causes. Some said, that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said, that the God was incensed at the temerity of one of the proprietors,

who had touched it while yet impure from the defilement of the dead body of a relative: while others maintained that the wrath of Juggernaut was excited by his having silver and not golden hands given to him. In these, and similar conjectures, did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one brahmun seemed to aim at something more dreadful: he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels. Hearing this rumoured, and aware that the deluded multitude were capable of believing this, if urged on them by the brahmuns, the missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the World," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among the people; with what effect we are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to the temple of Radha-bullubb, though it was not customary to do it on the last day, and seating Juggernaut in it, carried him back to his old residence.

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## CALCUTTA.

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*Extract of a Letter from Mr. Adam to Mr. Dyer, dated*

*Calcutta, Sept. 26, 1818.*

On coming to Calcutta, I commenced the study of the Bengalee, and two months after, the Sungskrit. I continue to prosecute both, and begin to feel my ground in the Bengalee. From the close affinity that subsists between them, the one facilitates the acquisition of the other; but a perfect knowledge of either, particularly of the Sungskrit, is not the work of a few months, or even of a few

years; but the unbounded field of usefulness which is presented in this immensely populous city, after the acquisition of these languages, especially if joined with a knowledge of Hindostanee and Persian, will most fully compensate for the time and labour that must be expended on them. You will not, however, suppose that a missionary's usefulness here does not commence till he has acquired one, or all, these languages. I hope soon, with the blessing of God upon my studies, to be able to say a few words to the natives, although every attempt of this kind, for a long time, must necessarily be very imperfect. Brethren Eustace Carey and Yates are eminently useful among the natives, in preaching in Bengalee. Besides their labours every Lord's-day, both in Bengalee and in English, they go out amongst the natives every Wednesday, Thursday, and Friday morning, and occasionally in the evenings, which is as much as their weak state of health will permit them to do, and more than most Europeans could bear. I have just formed a plan, which I hope I shall be able to carry into effect, of going out with a native brother on Monday, Tuesday, Thursday, and Friday evenings. This will greatly assist me in acquiring the language, and it entirely depends upon the continuance of good health, for which I have great reason to bless God, and on my having a native brother always to accompany me. Alone, I am, and must be for some time, a mere cypher, because I do not know the language; but by accompanying him, I both do good to myself, and obtain for him a more respectful and attentive hearing.

September 28.—I have been out this evening with brother John Peters, in the very heart of the native population. We had nearly 200 people around us, to whom he declared the way of salvation. They received with the utmost eagerness the tracts which we had brought for distribution, and requested that we would return to the same place to-morrow evening, which we promised to do. They heard with the deepest attention, and acknowledged the excellence of what was said. Some turned away in contempt; it was enough to understand that these were "the words of Jesus Christ;" but most listened with great seriousness. The harvest truly is plentiful; the fields are white, and only wait for the sickle to be thrust in. I have no doubt that the Lord of the harvest will bless the labours of his servants, and give them souls for their hire.

## CUTWA,

*Cutwa, Jan. 6, 1818.*

I HAVE information to communicate, which will I am persuaded, rejoice your heart. Last Lord's-day four persons were baptized here, three women and a man. Two of the persons came from Haskhalee, a little below Soojun-poor. May the Lord go on to bless us, by bringing many more forward to declare what he has done for their souls. We had a good number at the ordinance of baptism, and several were very attentive.

Mr. Carey is gone to Beerbhoom, with Mr. and Mrs. Hart. I hope Mr. H. will feel happy in settling there. I believe several persons there are waiting for baptism.

## DACCA.

*Dacca, Dec. 17, 1817.*

RAM-PRESAUD left this on the 13th ult. and returned on the 29th; he therefore itinerated about ten days, (exclusive of six days employed in journeying,) and gave away above eighty gospels, which were thankfully received, and read with eagerness and pleasure. Mr. C. received Ram-Presaud in a very friendly manner, and informed all his domestics, and other natives with whom he had to do, of the errand upon which he came, recommending them to hear him with due attention. Ram-Presaud visited the under-mentioned villages during the day, returning to Mr. C.'s every evening, to read and converse with pretty large numbers who attended near his house, where he was provided with comfortable and secure lodging during his stay in Lukshmee-poor.

At Moojee-poor, he preached to a large party of Catholics, Musulmans, and Hindoos, who, with one accord, acknowledged that what they heard was the word of God, but that in their present state it was impossible they could live up to it, for want of strength; to this it was replied, that if they left off seeking refuge at the feet of their idols, who were unable to help themselves, and believed in the word of God now sent among them, seeking mercy at the feet of Jesus, God would bestow upon them both will and power to love and obey him with the whole heart, and in the end receive them into everlasting life, for the sake of what Christ had done and suffered for sinners, bad even as they.

On the 8th, he visited a large market,



and entered into converse with a vi-  
ragee, who lay prostrate on the ground,  
having been deprived of the use of both  
legs and arms from the womb. In re-  
commending the Saviour to this miser-  
able object, a multitude of people col-  
lected to hear, which afforded a pleasing  
opportunity to declare the word of life;  
the cripple seemed much affected, and  
wept when he heard what the Saviour  
had done and suffered for miserable sin-  
ners like himself; it seems the poor  
man desired to go with our brother, who  
informed him that it was not in his power  
to take him, but would call to see him if  
ever he should come his way again:  
here a good number of gospels were  
given away. He visited twelve other  
villages in the neighbourhood, in all  
of which the word was dispensed, and a  
few gospels given away. Most of poor  
brother De Bruyn's members and in-  
quirers have been here since the begin-  
ning of last month, and attended our  
meetings for prayer pretty regularly,  
bringing numbers of Mugs who reside in  
Dacca with them, some times to the  
amount of twenty. Four of them sat  
down with us, and partook of the memo-  
rials of the Saviour's dying love, the first  
Lord's-day in this month.

A Jew and his wife are to be baptized  
the last Sabbath in this month, that they  
may sit down and commune in peace  
with us the first of the new year. He  
has nobly defended the honour of the  
Saviour's name among a party of Jews  
who came to attack him this morning  
upon the score of his becoming a Chris-  
tian, proving from Moses and the prophets  
that he is the very Christ who was to  
come into the world.

## BENARES.

*Benares, November 4, 1817.*

OUR brother Smith appears very ac-  
tively engaged in making known the  
gospel at Benares. From his Journal  
for the month, we have selected the fol-  
lowing extracts:—October 3d. Went to  
a pundit in the town, who received me  
very kindly, and conversed for a con-  
siderable time on the gospel. He after-  
wards sent his servant with me for a copy  
of the scriptures.—4th. Went out and  
collected a good number of people on  
the public road, who appeared much af-  
fected. Brother Shiva-Chundra preached  
to a number at Sicrole.—5th. Lord's-  
day. Preached at Sicrole, afterwards  
brother Shiva-Chundra addressed the  
word of life to a good number of men

who were reading the Ramayuna: on  
hearing the gospel, they closed the  
Ramayuna, and paid great attention.—  
7th. A number of persons called for in-  
struction.—8th. This morning several  
Moulvees called, and disputed for a con-  
siderable time. They afterwards received  
a few copies of the scriptures in Arabic,  
to compare with the Koran.—10th. Ad-  
dressed the word to about one hundred  
people, opposite to a Hindoo temple. At  
the end of my discourse, a respectable  
pundit took me to his house, and reason-  
ed for a long time respecting divine sub-  
jects.—16th. This morning two respect-  
able musulmans called, and one of them  
expressed a great wish to embrace the  
Christian religion; assuring me, in a long  
conversation, that he was convinced that  
Jesus Christ was the only Saviour appoint-  
ed of God, or able to save men. He  
informed me that there were others of  
the same opinion at Lucknow, but that  
they were afraid to declare themselves.  
I gave him a Persian New Testament,  
which he thankfully accepted, and went  
away rejoicing. In the afternoon went  
out and preached to a large congrega-  
tion by the river-side, who appeared  
attentive.—19th. Lord's-day. The mu-  
sulman who expressed a wish to embrace  
the Christian religion called, and con-  
versed with me for a considerable time  
on the gospel. Brother Shiva-Chundra  
preached at Sicrole.—20th. The same  
musulman called again to-day, and after  
much conversation took leave, intending  
to visit the missionaries at Serampore.  
Went out to Dussasoomare's ghat, where  
about five hundred people assembled to  
hear the word of life: several brahmuns  
appeared in favour of Christianity, and  
one among them exclaimed, that the an-  
cient brahmuns composed these supersti-  
tious ceremonies merely to get their  
living.—27th. Several musulmans called,  
who had received the scripture, and  
reasoned with me for a considerable  
time upon different subjects.—28th.  
This morning a sipahee who attends  
worship, called, and said with tears,  
"My conscience is alarmed in conse-  
quence of my sin, but I know without  
Jesus there is no salvation." I endeav-  
oured to comfort him, and read and ex-  
plained a part of the scripture, with  
which he appeared much affected. Se-  
veral brahmuns called, who listened to  
the gospel with much attention.—29th.  
Several musulmans called, and conversed  
with me on different passages of the  
scripture, and begged for a complete  
copy of the Hindoost'hanee Testament,  
which I gave them.

Nov. 3d. A brahmun called and ex-

pressed a great wish to embrace the gospel. He said, that by reading the scripture, his conscience was alarmed, and he was astonished at the folly of heathenism, in which he had spent his whole life. I talked to him for some time.—5th. A sunyasee called and said, "Ever since I heard the gospel at Chatigunj, my heart is very much inclined to know more of these truths. I hope, therefore, you will teach me the way I am to be saved." After a good deal of conversation he took leave, and called again in the afternoon, and waited until worship, conversing on the gospel.—6th. This morning the sunyasee called for worship, and took a New Testament to read at home. Several brahmuns also called, to whom I read and expounded the scripture.—10th. Went with brother Shiva Chundra to a garden, where a large congregation had assembled. After addressing them I went to the jail, and preached to the prisoners. A Moulavee disputed with me for some time, but at length gladly accepted the four gospels in Hindoosthance.—27th. This morning brother C. C. Aratoon arrived, with whose conversation I was very much delighted. We afterwards went out amongst the natives, and brother Aratoon conversed in two places with a few Hindoos, who appeared much pleased.—28th. Received two boxes of different sorts of books.—29th. After going out with brother Aratoon, in the evening held a meeting; after hearing the experience of a brahmun named Lukshmuna, I gave him the right hand of fellowship in the name of the church of Christ. My eldest daughter Elizabeth, and Mrs. Smith's adopted daughter Mary, were proposed for baptism.—30th. Lord's-day. Brother Aratoon preached at Sicrole, in Hindoosthance. After worship we walked to the river-side, where, when brother Aratoon had preached, we sung a hymn and prayed, and brother Lukshmuna and myself went down into the river, where I baptized him in the presence of many people. In the evening we partook of the Lord's supper, brother Aratoon, and brethren Ford and Deare, of the artillery, with several other friends, being present.

### ALLAHABAD.

*Allahabad, October 10, 1817.*

THE flank battalion companies of soldiers assembled here from four different corps, marched from this on the 7th of October to take the field, wherefore I

am now deprived of the opportunities I used to enjoy amongst those whom God was pleased to draw to himself for his service, from that scene of iniquity which commonly abounds in the barracks. On the 6th, I had the last and a highly pleasant prayer-meeting with them, for the general spread of our dear Redeemer's kingdom; nearly forty attended, although it was a busy evening, from their preparing to march next morning. About twenty days prior to the above men leaving this station, the small new plantation in the 12th regiment of N. I. also was removed from this to Prutabgur, about eighteen miles from hence, where they are doing well. I intend to visit them as soon as you can furnish me with a stock of the scriptures and books, especially Hindoe. For some Bibles and Testaments which were sent by the Rev. Mr. Thomason, from the Calcutta Auxiliary Bible Society to the magistrate of this place for distribution to the European soldiers, some of our brethren, the night before they left Allahabad, begged that their grateful acknowledgments might be presented for his kindness. Will you, if convenient, do this on their behalf? Seeta-rama and myself go out as usual about the neighbourhood distributing the word of God. Seeta-rama is of an excellent spirit: he told me lately that he now sees the error he was in when he first professed Christianity. At that time a man on horseback, conversing with him, abused him for giving up cast, and threatened to beat him with a shoe; he retorted and said, "Take care, or I will pull you off your horse, and return you ten strokes for one;—now" says he, "I can bear all things for Christ's sake."

### JAVA.

*Mr. Robinson to Mr. Ivimey.*

*Wetlevreden, Oct. 13, 1818.*

I HAVE lately seen an instance of the sovereign power of God, and of the utility of my service. A poor man, who had heard me preach some hundreds of times, and yet never seemed to feel himself a great sinner, was taken ill about a month ago. A few days after, he sent for me, in great distress of mind. I have visited him several times, and he seems to be a true penitent. His conversation pleases me much, and should he die in this state of mind, I shall hope well of him. There are several others of whom I hope well. Four of the men engage



in prayer by turns, on a Monday evening; and they hold a prayer-meeting among themselves on a Thursday evening. There is, I think, an increase of seriousness in my little congregation, and some manifest a greater desire than ever to hear the word. On the whole, I may add, that my prospects of success were never so fair as at present.

### WESLEYAN METHODIST MISSIONARY SOCIETY.

THE First Report of this Society has just appeared, containing accounts of their Missions in various parts of the globe. The number of missionaries is stated to be 103, the greater part of whom are engaged among the heathen. The amount of subscriptions, donations, and collections, for the last year, is £18,434.

In the island of Ceylon, considerable progress has been made in establishing schools among the natives. The number of youths already under instruction is said to amount to nearly *four thousand*.

From Colombo, Mr. Harvard gives the following account of an awful instance of superstition, which had fallen under his own observation:

At Amblangodde, about sixteen miles from Galle, I had an opportunity of witnessing the performance of one of their incantations. It was about eight o'clock in the evening; the moon shone very steadily; and our attention being arrested by repeated exclamations in a very loud tone, and hearing the cause of it, we repaired to the spot. It was only about 50 yards from the magistrate's house, where we were staying.—Brother Clough and Mrs. Harvard were with me. We found, at the door of a Cingalese hut, a small shed had been erected, in which the Capua (devil-priest) was performing his operations. There was the image of a large devil, six or seven feet high, with eye-balls as large as a tea-cup, projecting from his forehead; and a tongue which curled out at both sides of his mouth, like two snakes. He was surrounded with lights and flowers. Before this image sat, on a low stool, a poor lame man, with a string in his hand, the end

of which was connected with the devil. On the right hand side stood the Capua, with a lighted torch in one hand, which he waved constantly over the image, ringing a small bell with the left hand; while he used the utmost distortion of countenance, and assumed every attitude expressive of earnest intercession, singing over a certain form of words. At the left hand side of the door stood an assistant, who constantly supplied the Capua's torch with oil, lest it should go out; while, at the feet of the old man was lying one of his relatives, who, by way of response, called out the name of the particular demon as loud as possible, at the end of each sentence of the incantation. I suppose this call might be heard a mile or two. On our approach, they appeared much honoured by our notice, and procured chairs for us to sit down; which we declined, and remained in silent expectation for some minutes. But on the Capua's applying to us for money, I spoke to him of the sinfulness of his conduct, told the people, medicine and the blessing of God were the only means of cure; and, after a short exhortation, left them. The ceremony was to cure the old man of a lameness in one of his legs; and I suppose it was carried on till the morning. It is very common thus, in the country parts of Ceylon, on a clear moon and star-light night, to hear the name of some devil echoing in this manner through the cocoa-nut groves. O that the time may come, when it will be as common for the evening breeze to waft along the name of our adorable Jesus!

"I have understood, that if a man should happen to recover after one of these incantations, of course the Capua is rewarded, and his system extolled; but if, in a dangerous case, after exhausting the resources, and wearying the patience of the family, the sick man continues under his affliction, the Capua, to save his credit, pronounces him incurable and unclean, and from that moment his nearest relatives will not touch him; and, to avoid the spread of his uncleanness, some low characters are hired to carry the sick man into the jungle; where he either expires through hunger or disease, or is torn to pieces and eaten alive by jackals, tigers, and voracious crows."

### AMERICA.

By the kindness of a correspondent at New York, we have been favoured with a copy

of the last Report of the American Board of Missions, the oldest Missionary Society on the Western Continent.

The operations of this Society appear to be gradually extending. Its income for the year amounted to 35,000 dollars, (between 8 and 9,000*l.*) contributed for the most part by Auxiliary Associations, of which there are not less than 500 in connexion with the Society.

The stations already occupied are as follows :

**BOMBAY.**—Here Messrs. Newell, Hall, and Bardwell have been fixed for some years; and have laboured with exemplary diligence in the work of the gospel. Various parts of the scriptures have been translated into Mahratta; and schools have been formed, under the direction of the missionaries, in which between 700 and 800 children receive instruction. In March, 1818, two new brethren arrived, Messrs. John Nicholls and Allen Graves; of whom the former was stationed at Tannah, in the island of Salsette; and the latter at Mahim, a large town, six miles from Bombay.

**CEYLON.**—Messrs. Poor, Warren, Richards, and Meigs, arrived in this island in the year 1816; and after being usefully employed for six months in Colombo, they settled in the province of Jaffna, occupying there the two stations of Tillypally, and Batticotta. Declining health, however, rendered it necessary for Messrs. Richards and Warren to quit the island, and proceed to the Cape of Good Hope, where the latter peacefully finished his course.

Among the native tribes on the American Continent, two stations are occupied by this Society. Four missionaries, Messrs. Hall, Chamberlain, Butrick, and Hoyt, are settled at BRAINERD, in the district of Chickamaugah, among the Cherokee Indians; and the Report of their proceedings is highly encouraging. Another station, which bears the appropriate name of ELLIOT, has been formed among the Choctaws, one of the largest tribes in that quarter. Three missionaries, Messrs. Kingsbury, Cornelius, and Williams, have fixed their residence here, and they are assisted in their work by Messrs. Peter and John G. Kanouse, and Moses Jewell.

Besides these vigorous efforts in sending the gospel abroad, this

Society has founded a very useful seminary, denominated the Foreign Mission School, for the education of destitute heathen youth, of different nations. The Rev. Mr. Dagget presides over this Institution, which already contains 20 pupils, of whom eight have been admitted to church fellowship. These pupils have literally been collected from the east and the west, the north and the south. At a late examination, orations were delivered in the Cherokee, Choctaw, Otaheitean, Owhyhee, and Chinese languages; besides extracts in English from the noblest parts of Hall's (of Leicester) and Dwight's sermons. "It was interesting," observes the relater, "to hear these grand compositions pronounced by tawny youths, but lately rescued from the forests, and the islands inhabited only by heathens." It is hoped that this Institution will ultimately furnish missionaries, of the most desirable description, for the respective countries to which the pupils belong.

A DISTINCT Society has been formed in New York, under the title of *The New York Evangelical Missionary Society of Young Men*, for the express purpose of attempting to propagate the gospel in the numerous dark and unenlightened parts in and around that populous city, and in other parts of the Union. The Second Annual Report of this Society now lies before us, from which we learn that there are twelve ministers now labouring in different parts of the country, under its patronage, with very encouraging success.

We hope to be able to present our readers with some interesting extracts from these Reports, in future numbers of the Herald.